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THE

CHRISTIAN EXAMINER

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THE

Christian Examiner.

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Editor's Address.

THE editorial department of the CHRISTIAN EXAMINER passes with the present number into other hands. It will be conducted on the same principles, maintain the same doctrines, and its contents be supplied by the same writers as heretofore. It has advocated no doctrines, however, and been conducted on no principles which forbid making a change, whenever a change shall appear to be an improvement. Indeed, it owes its existence to the demands of an inquiring and improving age; and, unless it keep up with, or in advance of the progress of the times, it will be left behind to perish;—a consummation, which, we trust, we have a higher motive than that of any worldly interest for striving to prevent. For in the purer and nobler views of God and his religion we believe it our happiness to possess, we have received a treasure which we are afraid to hoard; and, in the power and opportunity for disseminating them, talents we dare not bury in the earth. We feel it our bounden duty, by the best means we can compass, to introduce these views to other minds, and to recommend them to other hearts.

But it would be idle to attempt the propagation of truth, without endeavouring at the same time to eradicate errour. Both cannot long flourish together, and the thorns, if suffered to grow up unmolested, may come near to choke the good seed. At the first preaching of Christianity, the world, it is on all hands admitted, was full of errours and abuses, which our religion is doubtless to be the means of destroying. But

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it is not the way of God's providence, to effect great moral and intellectual changes in an instant; and we accordingly find many of these errours and abuses still existing—variously modified, it is true, but substantially the same. The doctrines of the trinity, and of a natural depravity, to instance in no more, we can trace to ages long before the Christian era. Others besides have since sprung up, and are ripening together with them for the fire. Not a few, both of the old ones and the new, we think we have detected in the religious systems of the day, and mean to do our best to expose them. Nor can we help feeling a holy pride in the dignity of this enterprise, as being labourers together with Christ and with God.

There is doubtless always something offensive in high pretensions. But, if our faith is not so pure as we think it, if we are deceived in the estimation in which we hold it, still, so long as we are honest in believing, diligent to inquire, and open to conviction, our duty with regard to it is the same; and to all who think us conceited or presuming, it is enough if we can answer we have weighed the matter well, and in our attachment to the result, are conscientious and sincere. Besides, we profess to be Christians, not because we happened to be born in a Christian land, but because we have convinced ourselves at the bar of reason and by the tests of examination and inquiry, that Christianity is indeed a voice from heaven, is true, and what it portends to be,—good tidings of great joy. We are Unitarians, because, having searched the scriptures not with other men's eyes, but our own, we find the simple doctrines of Unitarianism written in strong lines of light upon every page of our Bibles. We are not deists or Jews, because we cannot in conscience be either. We are not Calvinists, because we call no man master, and because the doctrines of Calvinism seem to us as repugnant to common sense as they are to the simple teachings of Jesus. Hence we think we have some right to hold the language, and take the position we do.

Again, Unitarians are thought too rational. But common sense and reason we are willing to follow whithersoever they may lead us. Nor do we fear that they will ever entice men from, but are confident that it will be they alone that will ever bring men to, the light of revelation. We are confirmed in these views by the fact, that our Saviour appears to have had

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no such dread of the interference of reason with matters of faith, as some in these latter days seem to entertain. On the contrary, he acknowledged that all his claims, and all the claims of his religion, were to be submitted to, and must abide the scrutiny of the human understanding. Whether he was to be received or rejected in the high character he pretended to sustain, it was, according to him, for common reason to determine. To the same faculties by which we ascertain the signs of an approaching storm in the heavens, did he appeal for a decision on the signs of his coming;*—submitting the momentous question whether he were indeed the sent of God, to be solved by the same rational powers that guide and govern us in the ordinary concerns of life. And he submitted it cheerfully and deliberately, not only with no apparent feeling of contempt, but even with a show of respect for the tribunal; and confidently and unreservedly, as if he doubted not for an instant, what would be its judgment. Thus, never in the discharge of his high office, did he forget for a moment, that he had to do with men,—not with blind machines, but with men,—with beings endowed with reason;—created beings indeed, and as such wholly dependent for all their powers, upon their Creator;—but also beings upon whom that Creator had bestowed as the noblest of their powers, and imposed as the most commanding of their duties, an ability to determine themselves, and an obligation to act only according to the perceptions of their own understandings. This ability he did not come to destroy,—this obligation he did not come to dissolve. Though the messenger and acting with the authority of Almighty God, he submitted every thing to the weak and fallible judgments of men, with no attempt to force conviction, no arbitrary requirement of submission, no assumption of command. To receive or reject him, or his religion, after he had exhibited the simple sublimity, the thorough reasonableness of his doctrines, was left, a matter of perfect freedom, with each man's own conscience and his God. With the universe at his command, stilling the tempest with a word, and calling the very dead from their graves, he never, in the whole course of his ministry, offered violence to a single dictate of the human will, wrought no miracles in the secret chambers of the mind, nor suspended for an instant, a single law of that moral and intellectual world he was sent to enlight-

*Luke, xii, 54—57.

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en, and to save. When dust returned to dust, and the body mouldered in the earth from which it came, he could reunite its scattered elements, recall the spirit back again from the God who gave it, and put understanding in its inward parts once more. But the delicate chain of human thoughts he left untouched, to itself, and as he found it,—uncontrouled, except by its own laws and the mind that holds it. These laws are now what they were then, and while nature stands, what they are now will they continue to be. If, therefore, we do but consult our reason in fixing our faith, whatever may be our reproach here upon earth, we apprehend not the disapprobation of our final judge. On the contrary, it does seem to us, that to be of any value in the sight of heaven, our religion must be a rational religion, the result of our own inquiries, enlightened indeed by whatever rays God may please to scatter around us, but still free and uncontrouled, or it can give us no title to His glorious rewards.

Now if these things be really so, how great, how overwhelming is our responsibility! What a burden of duty does it impose! How innumerable are the calls to exertion and thoughtfulness, that pierce our ears as with the sound of a trumpet! If we are to be the unshackled choosers of our own religion, how diligent ought we to be in gathering materials for our decision! how solicitous that they should be the very best of their kind! Certainly no one, in an affair of such moment, would willingly or carelessly choose amiss. There can be no one, who would not eagerly seize every means put within his reach, to enable him to choose aright. But how can one be sure his preference is a correct one, unless he examine and compare? unless he set different systems together, and impartially weigh their values? We do not mean that it is every man's duty to become an expert controvertist—thoroughly acquainted with all the creeds of christendom, with all their subtilties and hairbreadth distinctions. But that it is incumbent upon him, that it is his duty, to use all the means of rendering his faith a correct and pure one, which God has given him, applying the powers of his mind to understand what he reads in God's word, and why he is bound to believe it. If he has not the opportunities and powers of a Locke or a Newton, he is not bound to aim at their acquirements or their skill. To whom much is given, of him, indeed, much is required. But

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to whom little, less. Of a snail is not expected the swiftness of an eagle; nor of a worm the understanding of a man; nor of every man a mind equal to that of some men. But there is for the snail, the eagle, the worm and every man, a proper sphere, and its corresponding duties. All men can at least read their bibles, and thanks be to God, there is enough there that is plain and easily understood, to insure any one, if made the rule of his conduct, an entrance to God's kingdom. This we can do, and even if we do no more, we may rely upon the approbation of him, who will see and accept in us, what he saw and accepted in Mary, when he said, 'she hath wrought a good work'—'she hath done what she could!'

But, if a proper religious belief is a rational thing, and should be the result of our own convictions, what can be plainer than that it requires us to reject from our faith, or rather to spurn from all pretence of our faith, whatever we cannot bring our selves cordially and with the assent of our reason, to embrace and approve? 'If the Lord be God,' said Elijah, 'follow him; but if Baal, follow him.' If our religion will not bear the light, if it cannot stand the test of examination, if it tremble and shake in the grasp of reason, if the fabrick need the props and shores of sophistry, evasion and falsehood, to keep it standing, why then it had better fall. It is not a house of God's building. If it cannot bear the truth in its full blaze, if it cannot resist the shock of ages and the world, it is not a work of the Almighty's. Some less skilful architect has contrived it—some weaker hand has raised it; and to call it God's, and pay it the reverence we would His workmanship, is a mockery, and a sin! We fear there is many a structure of the kind still kept standing, however, that has many a doubtful and trembling supporter. But why doubt or tremble? Does any scheme of religion destroy God's perfections? It cannot be true. Does any system represent the God, whom we know will render to every man according to his works, as a being that acts from the undistinguishing impulse of a resistless will, without regard to the good or ill desert of his creatures? It must be false. Does a system paint the God of mercies who knoweth our frame and remembereth we are dust, as a cruel and remorseless tyrant, requiring us to believe contradictions and do impossibilities, delighting in the misery and destruction of his creatures, and even laughing, as it were with a fiend-like joy, to see them sinking

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into perdition? Oh it must be false! scripture tells us, reason tells us, our own hearts tell us, it must be false! And what though the world and the voice of ages should tell us it is true? We loathe it, we turn from it with disgust, we cannot judge it to be right, and we therefore cannot believe it, and against the convictions of our own minds we should be guilty of sin if we should pretend to. Did Christianity teach a system like any of those we have imagined, there would be an insuperable objection against it. We could not believe it, if we would. But it is not so. Its real doctrines are all consistent and rational. When we enter the truly christian temple, we feel that we are indeed in the temple of God. Its proportions are grand and worthy of its author; and we acknowledge that the same pure and holy spirit breathes in that, as is displayed in the universe around us.

But this right of private judgment, like every thing human, or in human hands, is liable to abuse, and should therefore be used tenderly and with caution. Above all, may we never forget, that the same freedom we claim for ourselves, belongs of equal right to the whole family of man. We therefore will not be angry with our brethren who dissent from us, for it may be without a cause. Though the great outlines of our constitutions are in all men alike, yet in the filling up, in the lights and shades of men's minds, there are differences without number, which must produce a corresponding variety in judgments and opinions. When tempted to complain of others, therefore, because they cannot think as we think, hear as we hear, read as we read, we hope we shall stop and consider who hath made us to differ. They are God's servants not ours, and to their own master let them stand or fall. As we would resist all dogmatism, and imposition, and prescription ourselves, we shall be careful how we impose upon, dogmatise or prescribe to others.

Nor let us mistake licentiousness for liberty, and imagine that because we are free, we are absolutely without restraint. For what is the peculiar honour of our intelligent natures, may thus be rendered our reproach;—a reproach to which we of this age of free inquiry into all the subjects of human thought, are particularly exposed. We have been told again and again, that it is an age of reformation,—an age in which much has been done, and more is still doing to remedy old abuses and

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correct old errours. This is remarkably the case in Theology. Theology has at length caught the spirit of freedom, the spirit of improvement that has so long breathed in every thing else around her. And though she has caught it last, perhaps she has inhaled it as freely and as copiously as any of her sister sciences. But we must beware that the desire of improvement do not degenerate into a passion for change. Our steps should be taken cautiously and tenderly, never advancing where we cannot feel our ground to be solid and able to bear us. For many, in flying too precipitately or too far from one errour or abuse, have not unfrequently been hurried into another, and that perhaps a worse one of the two. They have, for instance, seen so much that is absurd or revolting held sacred by Christians, that they have conceived a contempt for Christianity. In rejecting the commandments of men, their traditions, endless genealogies and old-wifes' fables, they have thought they were rejecting the teachings of Jesus of Nazareth; when, if they had stopped to inquire more thoroughly, when, if they had gone to their Bibles, instead of catechisms, and decrees of councils and assemblies of divines, they would have found it no such thing. They would have found that much, very much, of what is called Christianity does not deserve the name; and that they might read creed after creed, from almost the first to the last that has been formed, and reject, and reject, and still keep rejecting, till of *them* almost nothing remained, and yet have nearly the whole of what is really Christianity yet to pass in review.

Such are some of the views with which we enter upon our labours; but our limits will not allow us to say more. One other remark we will make, however, and then we shall have done. Whatever are now, or may be hereafter, our views of religious truth, we shall never be ashamed to profess them; never, if necessary, to hold them up in open day and before the face of the world. To be ashamed of an opinion is a tacit confession, that we are conscious of some reason why we should not hold it. But he whose faith is the result of his own inquiry and examination and what he of himself judges to be right, can never blush for it or hesitate to defend it. Nay, he will rather think it a treasure which has not yet proved its value, till it has contributed something to the happiness of his fellow men. Besides, it will shine in his example; it will be

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his daily companion in all the walks of life. Where you see him, you will see that. For it will enter into the very composition and grain, if we may so say, of his whole character and become a constituent part of the man.

Miscellany.

ARE THE CHRISTIAN RITES MORE HOLY, SOLEMN, OR EXCLUSIVE IN THEIR NATURE, THAN THE WEEKLY SERVICES OF THE SANCTUARY?

This is a question, I am aware, which is not to be lightly or rashly touched. With regard to its practical bearings—with regard to it as a question to be acted on, many good minds I believe are solicitous and sensitive. It may be thought, therefore, to be a matter of great delicacy to agitate it. Let me, then, say at once, that I propose it merely as a subject of speculation. I do not suggest any measure to be adopted. I do not suggest any inquiry into the expediency or inexpediency of offering the communion to the whole congregation. But, letting matters stand just as they are, it seems to me not without its uses, to consider the question, whether the ordinances are not unreasonably exalted in sacredness, above the ordinary services of our worship; or rather, perhaps, whether these services are not unreasonably depressed below the sanctity that belongs to every religious institution. For this is the ground I take—that every institution of God is alike and equally holy and solemn. For 'whether,' I might ask in the words of our Saviour, 'whether is greater, the gold or the temple that sanctifieth the gold? whether is greater, the gift or the altar that sanctifieth the gift?' These words are so exactly to my purpose, that I shall enter into some explanation and comment upon them. They referred to certain false distinctions which were set up by the rabbins, or Jewish teachers, of our Saviour's time; and to just such distinctions, I think, in their principle, though not in their object, as those which obtain at this day between the ordinances and the ordinary services of our christian worship.

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It is a curious coincidence, we may remark in passing—it is a curious coincidence in the history of religion, that the Jesuits, who accommodated the maxims of morality to the loosest propensities of men, had their prototypes in the teachers of ancient Judea. Both agreed in the same system of evasion; both founded their principles on distinctions equally arbitrary, fantastic and puerile, and equally indicative of a desperate determination to escape from moral restraint. In these respects, the writings of some of the modern catholic fathers have a fair counterpart in the ancient talmuds, or explanations of the Jewish law. One of the subjects on which the Jewish commentators employed their subtilty, was that of oaths. They divided oaths into many different kinds, distinguishing those which were obligatory from those which were not, and leaving of course very few to be of any binding obligation. To one of their frivolous and absurd distinctions on this subject, our Saviour alludes in the passage which has just been quoted. 'Wo unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing,' that is, it is not obligatory, 'but whosoever shall swear by the gold of the temple, he is a debtor,' that is, he is bound by his oath. 'Ye fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?' They held, also, the same distinction between the altar, and the gift or sacrifice brought to it. With this, too, our Saviour reproaches them, and asks again, 'whether is greater, the gift, or the altar that sanctifieth the gift?' He fully implies in these passages that neither is greater; that all things which are consecrated to God, are alike holy.

And this I believe is true with regard to the different parts of our religious worship; and in particular, with regard to the rites or ordinances of our religion in comparison with its ordinary service. I believe, that we have no warrant from Scripture or reason, for considering these ordinances as more holy, more venerable, or more awful, than any acts of worship. We have no more reason to approach these ordinances with trembling and hesitancy, or with any constraint of mind; we have no more occasion for preparatory lectures or preparatory meditations;* we have no more business to shut them up to a pe-

* I do not here touch the question, whether 'preparatory lectures,' technically so called, are, or are not useful. I only say, they are '*no more*' proper to precede the *communion* than the ordinary worship of the Sabbath.

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culiar and chosen few, than we have to treat in a similar manner any of the public services of the sanctuary. I have as much right to stand upon the threshold of a church, and to forbid any worshipper to enter, as I have to stand before the communion table and forbid him to approach; as much right to warn men from the observance of the Sabbath itself, as to warn them from the observance of the Lord's Supper. Restrictions, indeed, may be expedient, or may not;—of that I say nothing;—I speak only of the rational and scriptural warrants for one course or the other. I speak only of the great principle on which every christian institution and ordinance is founded; and I say that one is no more holy than another,—that one appointment of God is clothed with no more sanctions and with no more terrors, and is endowed with no more monopolies than another. For whether is greater or more sacred, the communion table or the temple of worship, baptismal water or the invocation of Almighty God?

On this subject, I seriously believe that the christian world is yet infected with superstition. How many are there who for a course of years, and from Sabbath to Sabbath, attend upon the solemnities of divine worship, who enter the sanctuary, and place themselves in the attitude of prayer and meditation, and all this, without any uneasiness or apprehension, who would be struck with awe, if not with horror, if you should propose to lead them to the communion table. *That*, in their view, is altogether a different thing, and altogether more solemn and fearful. If any minister were to invite the people indiscriminately to the Lord's supper, it would be looked upon by many as awful licentiousness. There would be, in the community, as there have been, in such a case, dubious looks and shakings of the head, and sighs, and forebodings, as if the very fabric of Christianity was falling. And yet people may all their lives long, go to church, and use the mockery of outward forms in which their heart is not, and practise the hypocrisy of a seeming religion, where there is no religion; and nobody is disturbed; nobody trembles; nobody thinks of any glaring impropriety or shocking unseemliness, or alarming danger. A man may sit at church as quietly and as unconcerned as the post he leans against, and perchance fall asleep; but he is in a tremor if he comes to the Lord's supper, or he comes with a superstitious and artificial solemnity; and if by any

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possibility he should sink into sleep at the communion table, the fact, if it were known, would be the theme of general conversation. A man may enter church with a cheerful, and even smiling countenance, and it would probably draw forth no observations; but if he were to come thus to the Lord's supper, he would be thought to be impious or insane.

I descend to these instances, because I wish to show how very broad is the distinction commonly made, between the ordinary worship of the church, and its occasional ordinances.

And now I will undertake to show, that there is no ground for this distinction.

If there is, let it be made to appear. The burden of proof is on those who maintain that there is. Let, then, the passage of Scripture be brought forward which teaches us, that some institutions of God's worship are more holy than others. I am sure that it cannot be discovered.

But I say more. The want of this proof constitutes the strongest possible argument for my doctrine. Who shall dare to make a distinction among God's appointments, when he himself has made none? For, observe, these appointments rest upon his command, and upon nothing else. If he has commanded us to celebrate the Lord's supper, so has he commanded us to pay him the offering of social worship. If you regard baptism as an ordinance of God, so do you probably regard the Sabbath. And who has taught you to make any difference? If there is any, we might expect to find it pointed out in the original injunction of the rites of baptism and the Lord's supper. We might expect it to be said, 'these are for the more devout; while prayer, and the Sabbath, and meditation, and instruction are for the less devout; or, some must be celebrated with a pious mind, and others may be celebrated with an unholy mind.' But surely nothing of this appears. The same seal of divine authority is upon every institution of God. Nor are any severer threatenings annexed to the abuse of the Lord's supper, than to the abuse of any other institution of divine authority.

This seems to me to be the simple, rational, scriptural view of the subject. We have a revelation instructing us in our duties. It commands us to do certain things, without a hint that some are more obligatory, or solemn, or exclusive than others. It is a presumption in us therefore to make any such difference.

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But although these views are so apparently obvious, they will be thought, nevertheless, to be liable to objections. To these, then, let me apply myself.

1. There is a peculiar feeling about rites or ordinances,—in other words, about the use of symbols, as distinguished from words and actions, which is to be noticed in the first place. Indeed, I am inclined to think, that the main part of all the objection there is, is founded on this feeling. I shall, therefore, endeavour to describe and explain it. *It is a feeling, then*, in the first place, *of unaccustomedness and awkwardness in the use of visible and material symbols*. They are not natural to us. We make little or no use of them in the common affairs of life, and we do not find it easy to familiarize ourselves with them in sacred concerns. We use ceremonies, it is true;—we use words and actions to convey our thoughts; but very seldom do we use symbols or material signs of thought. Hence it is not easy for our minds to communicate with these signs. If a teacher would instruct or impress us, and adopts *words* and *gestures* for this purpose, it is all very intelligible, natural, and easy. But if he should produce and hold up before us certain material symbols, if, instead of saying, be pure in heart, he should hold up water, and say, be like this,—or instead of saying, be strong in faith, he should present a piece of iron, and say be like this,—*we* should, and *he* would, probably, feel a sense of constraint and awkwardness.

This feeling is peculiar to civilized people, and more especially to us of the West. The language of signs is addressed to the imagination, and was created in part, by the necessities of a rude and barren speech. Among the Eastern nations imagination prevailed much more than it does among us. From the East, too, the nations of the world originally sprung. There, knowledge, refinement, and language had their infancy. It is not strange, therefore, that in that quarter of the world, symbols should have most extensively prevailed. In fact, they became among the Orientals, a part of their language and life,—a part of their daily and hourly communications. The case is obviously very different among us.

But there is something more than a feeling of awkwardness about symbols, in general; there is, in the next place, a feeling of awe about the christian symbols in particular. This has resulted from the superstitious perversions of earlier times.

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When the Lord's supper degenerated from a simple and cheerful rite, expressive of reverence and love for Jesus Christ, to an awful mystery; when the trinity was introduced, and the death of him who was declared to be 'very God' was celebrated; when, moreover, the consecrated bread was regarded, not as a symbol of Jesus Christ, but as the very Christ, as the divine and Almighty Saviour himself;—then, indeed, it is not strange that in approaching this sacrament, men's minds should be overwhelmed with preternatural awe. The wonder is, indeed, that they could, with these views, approach it at all. And whoever thinks that the superstitions of former times has extended no influence to the present, knows neither himself, nor the age in which he lives.

From these feelings of awkwardness and superstitious awe, then, has arisen that peculiar reverence for the ordinances, above the other services of our worship, which prevails among us. These feelings, I have thought, create a kind of indefinable, but strong objection to the doctrine which I maintain,—viz. that the rites of Christianity are no more sacred than any of its institutions. And the objection is fully met, by explaining the feelings on which it is founded. For surely it is enough to say, that superstition is no warrant for our views; and unaccustomedness instead of entitling any ordinance to special reverence, should put us on our guard against it.

We may add to this answer, however, that in ancient times, when symbols of worship were appointed, and for a long period after, they were not exalted to that distinction from all the other acts of worship, which they have since obtained. Among the ancient Jews, sacred symbols, such as feasts, sacrifices, gifts, were placed on a level with other acts of worship. The rites as well as the forms of worship were ordained for the benefit of the whole people, and none were excluded from the use of them. The mind of a Jew never entertained the notion, that it was more solemn to celebrate God's worship in a feast, than to celebrate his worship in the prayers of the temple.

If we turn to the times of the new dispensation, we find that the Lord's supper was engrafted upon the Passover, without any intimation that it possessed any peculiar sanctity above that or any other sacred rite. It was a feast,—in the ordinary form of a Jewish feast,—marked with the freedom, the ease, and the colloquial character of such an occasion. The invo-

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cations which were used,—the blessing the bread and the wine,—were, as we know, the customary formalities of a Jewish feast, and of the common meal among the Jews. There was nothing to impress peculiar awe on this occasion. One disciple leaned on his master's bosom; and there was conversation among them all. It is true that their feelings were tried at this interview. Our Saviour talked with them of his departure, warned them of persecutions, and exhorted them to constancy and cheerfulness. But this he had often done before; and whatever emotions such conversation might awaken, were peculiar to themselves. At the same time, this rite was proposed to *all*,—though one of them was a wicked traitor. And in the same manner, the Apostles afterwards permitted it to be used by all who professed their belief in Christianity, and joined themselves to the christian assemblies; not even forbidding the licentious Corinthians, who surely gave as little evidence as any people could of being Christians. And thus was this rite used for the benefit of all who bore the christian name,—for the benefit of all the christian assemblies and congregations at large;—it was thus used, I say, in the early centuries, and down to the time of the Reformation.

The Reformers introduced a new rule. They limited the communion to a few, who gave credible evidence of piety, still enjoining upon the multitude the use of the Sabbath, of the temple, of prayer, &c. I do not now pronounce any judgment on their conduct. I do not touch the question of expediency. It certainly was very natural, that they should act as they did. They felt, and justly, that Christianity was dreadfully corrupted, that its rites were profaned; and they were anxious to rescue one or two rites, which their Romish prejudices had led them to regard as peculiarly sacred, from that profanation. They therefore consigned them to the keeping and care of a select few.

Now without deciding at all, whether this was expedient *then*, or *still* is, we may conclude with safety, that there is no intrinsic reason, for this distinction of the institutions of Christianity, if there is for the separation of the classes of men. And the peculiar feeling and veneration for some of these institutions is brought into fault, instead of being vindicated by their strangeness to our habits, or the hold on our superstition, which such institutions have; and the feeling, moreover, fails of all justification, in the history of religious rites and symbols.

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Let me now advert to two or three other difficulties, that may still remain in the way of my doctrine.

2. It may be asked in the second place, then, if we are not required to celebrate the communion, *as Christians*. I answer that undoubtedly we are. But so are we required to perform every act of worship as Christians; nay, to do *all things* in the name of the Lord Jesus, giving God thanks.

3. But, again, it may be said, that in celebrating the Lord's Supper, *we profess religion*. Be it so. We profess religion, too, in every act of worship. The act means this, or it means nothing. It is a profession of religion, or it is mockery. For what is this profession, but the avowal of certain religious convictions, feelings, and purposes? And does not the posture of meditation, and listening to instruction, and the singing of praises, and the solemn attitude of prayer imply an avowal of religious affections and desires? What less does a man say, or can he say, when he puts himself in the posture of prayer, than this?—'I am a needy, dependent creature—I desire God's blessing and forgiveness—I implore his influence and his mercy to guide and save me.' And what less is here, than a profession of humility and repentance, and a purpose to obey God?

There is a difference, indeed, between the simple act of prayer, abstractly considered, and attendance upon the communion. Celebrating the Lord's Supper is a profession of the christian religion in particular, while prayer, abstractly considered, is not necessarily so,—since Mahometans and Pagans pray, and many of them, no doubt, sincerely. Still, prayer is a profession of religion in general—a profession of devout sentiments. And prayer in a christian sanctuary is generally *considered* as equivalent to an avowal of belief in the christian religion, in particular. It is in form a profession, not only of worship but christian worship.

'You do, therefore,'—we may say to every attendant on public worship—'you do profess religion, as often as you retire on the Sabbath from your worldly pursuits, and enter the sanctuary and engage in its solemnities. Your consistency is just as really pledged as though you had stood up in the presence of the people, and declared aloud your purpose, and vow, and covenant with God. The prejudices of the community may not hold it in this light; but it is so; it is so, at least, in the sight of God, and it ought to be so in the sight of men. It

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is not at your option whether you will profess religion. You have professed it; and do profess it, as often as you go to the house of worship.'

I know there are many who shrink from what is technically, and after all, rather unfortunately termed *a profession of religion*, on account of the prejudices and puerile distinctions of men. I know that there are an unreflecting few, who are ready to catch with eagle eye every blemish, and to proclaim every inconsistency in the conduct of those who *belong to the church;* and this too, with as much self-complacency and tranquillity, as if *they* were under no pledge or obligation to obey God, or to be Christians. But surely it is time to disregard these unreasonable and unfounded notions. Whoever intends to be an honest man, a virtuous and good citizen, a just dealer, an obliging neighbour, a dutiful child, a devoted Christian, doing with cheerfulness, and with patience suffering the will of God in all things, may with equal propriety come to the church and the communion table; and whoever does not intend to sustain such a character, cannot vindicate his consistency in coming to either.

4. Do we then say, it may be finally asked,—do we say that the communion is to be approached lightly, or undevoutly and carelessly to be celebrated? God forbid! We do not make void the strictness of the christian precepts—yea, rather we establish it. We do not say, or propose, that there should be less seriousness and tenderness at the communion; but, that in prayer, in meditation, in the ordinary services of our worship, there should be more. We protest against that perverted, yet prevalent notion, that if a man goes to the temple it is nought, but if he goes to the communion table, he is a debtor—he has laid himself under an awful obligation. Every man is laid under the most solemn obligation, by the bare knowledge that there is a God; and he professes this obligation by coming to the place of His worship. And by violating this pledge, he contracts as deep a guilt in the sight of God, as if he violated the sacramental vows of the communion table. Nay, there is a pledge in every man's soul, stronger than any form, or circumstance, or place can impose;—the pledge of reason—the bond of conscience. These distinctions among our duties and obligations are all the work of man; the equal and solemn injunction of every duty upon all rational beings, is the precept and will of God. D.

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THE BEGINNING AND PERFECTION OF CHRISTIANITY.

THERE are two very opposite sets of views and feelings, with which the mind goes back to the beginning of almost every thing;—of the world, of human life, of the various gifts and dispensations of God. According to one, the past is dwelt on with a fond admiration; nothing is so pure and happy as it was at first; the original state of every blessing is extolled and magnified, as being then in its early freshness and beauty, which have since been fading. According to the other, there is no disposition to heighten in imagination the advantages or the charm of what has long preceded, but rather to make the best of what is present and to point out—if they are to be found—its superior benefits or worthier prospects. According to one, declension is traced, and we indulge in regretting the better days that have gone. According to the other, progress is discerned, and we learn to be thankful and to hope on. There is something disheartening in the one, which is but poorly compensated by a show of reverence or sensibility for what has departed. The other encourages us, that still higher good is to be attained; that improvement and not decay is the world's course and law; and we look and press forward. It can hardly be made a question which of these two habits of thought and disposition is the more common. Men have always been inclined to exaggerate the value of what is lost, and to expatiate on some previous condition of what they still possess. 'In the beginning it was not so,' they are forever ready to say, when crosses come, and changes trouble them, and signs of imperfection appear; though 'it may not be so always,' would be a more manly sentiment, and nearer to the truth. They have erred in looking back for the golden times, which they should rather love to anticipate, and do their little to hasten. The idea of a primeval paradise has prevailed over the earth, and is a beautiful tradition; but philanthropy and religious philosophy love better to see in the order of Providence, the proofs of a gracious and forever expanding design, the promises of future and greater knowledge, worth and happiness. It is not the way of heaven with our race, to begin with that which is perfect, and let decline and corruption succeed, and leave men to feel their way back after for-

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gotten truth, and repine for a perished glory. No. It is leading them up by a thousand ways and a various discipline to eminences yet never attained. That is not only a fond but a mischievous mistake, which makes us dote on the recollection or the fancy of the things that are behind, instead of reaching forth to those that are before. We live in an advancing, and not in a ruined world; and the maturity of life with all its cares is better than the childhood which it would recall; and it is the nature of every good possession to grow more noble and useful, and to enlarge itself.

These remarks, which are of a very general nature, are applicable to Christianity itself. It is a blessing, which is not in any sense to stand still, but to be improved. It has never yet shown itself in its entire purity, or its full operation. It is not so much to be restored to any former standard of now tarnished excellence, as to be carried on and perfected. It is to precede and keep in advance of all the intellectual and moral progress, which it is a blessed instrument of promoting. While in some respects it is the actual and finished model of sacred instruction, in others it rather furnishes but the *ideal*, according to which it is to be yet more gloriously fashioned as the mind moves onward. All that it has yet been is but the earnest of what it is to be hereafter. 'Leaving therefore the word of the beginning of Christ,' as it is written in the Hebrews, 'let us go on unto perfection.'

The very nature of the Gospel, the circumstances of its appearing, the form which those circumstances compelled it to assume, and the character of its history and records as they have been transmitted to us, all confirm the conclusion, that it is a revelation intended to be progressive, a plan that is forever looking further, a testimony that adapted itself at first to a peculiar state of society, and is always to preserve a correspondence with the intelligence and wants of mankind. Its nature is spirit and life,—a heaven-sent spirit, a heaven-inspired life; and these it will always retain, though forms may change, and many opinions that now seem essential be dismembered from it. Those circumstances just spoken of belonged—at least many of them—only to the commencement of our religion; were but the incidents that accompanied it, and no part of its substance; were but as the infant's dress and the needy fortunes of the Saviour of mankind. A similar

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assertion is true of the sacred documents of our faith; prepared as they were for temporary use, and filled as they are seen to be with subjects of local interest or popular accommodation, the perished peculiarities of a former period and race. They do not constitute our religion; they only instruct us in its principles, and assure us of the foundation on which it rests. What then is the beginning, and what the perfection of the Gospel?

Let us look at all those periods, which can be supposed in any view of the subject to be the beginning of the Gospel; and see if in any of them it appears in its full beauty, and vigour and efficacy; or whether we shall not be constrained,—or rather be rejoiced,—to acknowledge that what is perfect in it did not at once spring forth,—has not yet come. Shall we trace it back to its remotest sources among the institutions and bards of the Hebrews, and the dark mountains of prophecy, before its own recorded history begins;—before John cried in the wilderness, or Joseph and Mary rejoiced over their first-born at Bethlehem? We shall not surely find there what we seek for in it; for all is obscure, uncertain, unaccomplished. The scheme of preparation which led the way to Christianity, is for the most part but dimly discerned, and unsatisfactory, even in what is plainly to be perceived; mixed with the doubtfulness of old traditions and with systems of superannuated errours. We see, indeed, some majestic forms, and hear many strains of divinest eloquence and holiest song. There stand the goodly fellowship of the prophets, contending against priestly craft and a people's iniquities, rebuking princes and setting themselves against nations, announcing the will and law, the threatenings and promises of heaven. But behind them are signs indistinct and shadowy; the veiled symbols of a broken covenant; the faint images of a fallen ritual; the temple's broad outline and all the vain pageantry of rite and sacrifice; the fading visions of temporal grandeur; the mystic symbols of commemoration or of promise; ambiguous oracles, and the mercy-seat concealed. We turn away from a period, in which we discover at most only imperfect intimations of the future purposes of God, and go on to the first and clearer scenes which the new covenant discloses. But even here is all finished? or have we still not arrived at perfection?

Let our next field of view be the personal ministry of our Saviour himself. It was a glorious time for the world, when

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it was visited by that day-spring, which prophets and kings had not been permitted to witness; which David saw not amidst the splendour of his royalty, and the richer light of his devotions; which the seer saw not through the kindlings of his most fervent inspiration; when God chose and sent forth as a deliverer his beloved son, to be to the ignorant a divine wisdom, to the weak a divine power, to the tried and the contrite the compassion of a father in heaven. We cannot dwell with too profound a reverence, with too quickened a sensibility, on the instructions which flowed from the lips of that anointed one; or the unparalleled spirit, the moral sublimity, that marked his virtues; on the wonderful events that gathered about his career; on the tender associations that cling to his memory. No fear that men should ever prize at too much, his doctrines of truth, by which they are enlightened; of grace, through which they find favour; of hope in which they may obtain rest;—his life for their example and his death for their deliverance. But what remains of his history plainly shows us that his kingdom was then scarcely begun;—that his work, though finished when he gave up the ghost, was but the accomplishment of his own ministry, not the completion of the Gospel;—was but the impulse that was to perpetuate itself in a thousand directions, and with an increasing power, through after-generations. He has himself declared that he left many things untold, for future time to disclose, and other circumstances. The people were not ready for them, and the disciples whom he had selected as little as the rest. In many things he accommodated himself, as every reformer must, to the state of society in which he spoke, and to the impressions of those whom he addressed. In many he left his religion within the limits of the Jewish peculiarity, till it was time for it to come abroad, and till the long consequences of what he had spoken and done should disclose themselves more fully, and execute their work. Of the meaning of his cautious and half veiled teaching, who seem to have understood less than they who were always with him?—they, who to the last had no idea of the high purposes of his mission, who were scattered when he was smitten, and are even found dreaming of Israel's kingdom, when he came among them again from the dead. The evangelical records commence with a preparation and an assurance, a solemn preparation,—the cry of the austere Bap-

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tist, as it were out of the world's wilderness;—a glorious assurance,—'the reign of heaven is at hand.' And they close with no more. Still a solemn preparation. Jesus must be removed from the eyes of his chosen, must commit his Gospel, all young and ill-understood as it was, to the hands of men and the watch of heaven; he must leave the world and go to the Father. Still a promise. The Comforter, the spirit of truth, should afterwards be sent, to establish and teach, to sustain and guide them.

We are to advance further then, for the perfection which we are seeking to discover is not yet found;—and we next come upon the broad place of the Apostles' labours. Here is another beginning of the word of Christ; is it also its perfection? The day of Pentecost is past; the promise of Christ has been redeemed; the Holy Spirit has been shed, and the baptism by fire; the heralds of salvation are sent forth. A new record is now opened in our religion, and 'the glorious company of the Apostles' stand before us. Who shall speak lightly of the spirit that animated those devoted men, the spirit that instructed and inspired them? They went out against the world, and the powers of the world were shaken. They were taught of God, and the wisdom of men looked poor before the subduing doctrines of the cross. They were aided of heaven, and prince and council could not bring to nought the sovereign purpose; and contempt and hatred, cunning and force, could not 'cover what God would reveal.' Still they were only instruments in the hand of Providence for helping on a mighty design; men imbued deep with the influences of early habits of thought, and the tinge of national prepossessions; men subject to infirmities and errours like us. We learn from the memoir of their 'Acts,' and from their own writings, that they did not always understand the overruling will that was employing them;—that gifted as they were, they could assemble in council and be divided in opinion; that banded together as they were in the greatest and best of services, by that love which was their master's parting commandment, they could withstand each other on points of the greatest moment to the cause which all had equally at heart. The very question whether the Gospel should go freely out into all the earth, unincumbered with any of the rites of Judaism,—a question of such vital interest, was not regarded by them all with the same

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sentiments, nor at once nor easily decided;—and is there not a history in one such example? We look in vain among the Apostles, illustrious as they proved to be, for any thing that brings back the image of their departed Head, with his peerless majesty, his divinity of soul. They appear in all things as the servants of him whom they acknowledged their Lord. They were faithful, and therein chiefly lay their praise. But not in their day was the clear glory displayed, which Jesus saw in the visions of his inspired mind beaming full on the nations. Something of the imperfections of the time yet mingled with it, and intercepted its shining. We reach the end of the historical records of our religion; and we see it at that point, and leave it there, somewhat as they leave Paul, its highminded champion;—preaching indeed worthily 'the kingdom of God, and teaching those things which concerned the Lord Jesus Christ;'—but in a hired house, and more than half a captive.

There is but one more period, which can be considered capable of being called the beginning of the Gospel. It is what is styled primitive Christianity, the Gospel as it was held by the immediate converts of the Apostles, and those who for a few generations succeeded them. To this many are ready to revert as the golden day of our faith. Then was nothing wanting, and nothing had been added to it. It was pure and perfect in its doctrine, its order, and its consequences. Who but the excellent would embrace it in its season of contempt and persecution? and who could err in opinion, when the very voices of its first proclaimers had hardly died away? Alas! we exaggerate the advantages of that early era. Those high thoughts of their excellence must be sadly reduced, when we think of the disgraceful celebration of the Corinthian eucharist; when we call to mind the many minute directions and reproofs of Paul; when we listen to the complainings of the aged John, whose eyes saw many Antichrists before years had dimmed them. We scarcely hear of a Church sooner than we hear of dissensions in it. There were ignorance and weakness, misrule and superstition, in the first assemblies of believers; and spots in their first feasts of charity. It is indeed natural that we should revert with interest to those earliest receivers of Christian truth. Who can contemplate without emotion 'the noble army of martyrs;' or remember without gratitude the moral principles which they helped to establish in their

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array and in their fall? Yet we cannot forget how speedily the faith for which they suffered departed far away from that simplicity in which the mind of Jesus had received it. It was joined at once by various corruptions from the conceits of vain philosophy and of popular illusion, from the prepossessions of the ignorant and the empty learning of the taught. It began to be mystical and visionary, and to utter a strange speech. Gentilism added its thousand subtilties to those of Judaism, which were already more than enough, and together they came darkly into it, till its 'gift of tongues' seemed almost like the ancient gift at Babel,—a sign of confusion. Long before it stretched out its hand to the temporal power, and drew around itself the purple of the Cæsars, the fictions of the East had found a place with it; Jesus of Nazareth was declared to be God; the foolish dreams of a millenium were believed; and there was no want either of the world's passions or reveries. And what need be said of the disastrous times that succeeded? How much was to be found of the simplicity or the spirit of Christ, amidst factious councils and—that most fearful of sights—bigotry in power? Through what changes must we perceive the name of Christian to have passed, when we look back from the prelate and the monk, to those humble men, who 'were first called Christians at Antioch!'

[The subject may be resumed in another number.]

Collections.

[The following selections are from the works of Dr. Joseph Hall, a Bishop of the church of England, and one of the ablest and best of the old English divines. His writings abound with fine thoughts expressed with much force, and with much of the quaintness of his times. How well his claims to the appellation of the English Seneca, which the closeness and vigour of thought and style displayed in his moral sentences have procured him, are supported by these extracts from his *Holy Observations* and his *Meditations and Vows*, we leave our readers to judge. The first of them, which bears hard upon certain doctrines of grace, and the one we have in part *italicised*, accord but ill with our associ-

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ations with the far-famed Synod of Dort, of which he was for a time at least a distinguished member. It is but fair to add, however, that he was not, in all points of doctrine and discipline, a member of the very strictest orthodoxy, as perhaps these two extracts make it unnecessary to say.]

God is the God of order, not of confusion. As therefore in natural things, he useth to proceed from one extreme to another by degrees, through the mean; so doeth he in spiritual. The sun riseth not at once to his highest, from the darkness of midnight; but first sends forth some feeble glimmering of light in the morning; then looks out with weak and waterish beams; and so by degrees ascends to the midst of heaven. So, in the seasons of the year, we are not one day scorched with a summer heat, and on the next frozen with a sudden extremity of cold. But winter comes on softly; first by cold dews, then hoar frosts; until at last it descends to the hardest weather of all. Such are God's spiritual proceedings. He never brings any man from the estate of sin to the estate of glory, but through the estate of grace. And as for grace, he seldom brings any man from gross wickedness to any eminence of perfection. I will be charitably jealous of those men, which from notorious lewdness leap at once into a sudden forwardness of profession. Holiness doth not, like Jonas' gourd, grow up in a night. I like it better to go on soft and sure, than for a hasty fit to run myself out of 'breath;' and after, stand still and 'rest' me.

When I see my Saviour hanging in so forlorn a fashion upon the cross, his head drooping down, his temples bleeding with thorns, his hands and feet with the nails, and side with the spear, his enemies round about him mocking at his shame, and insulting over his impotence; how should I think any otherwise of him, than as himself complaineth, forsaken of his Father? But when again I turn mine eyes, and see the sun darkened, the earth quaking, the rocks rent, the graves opened, the thief confessing, * * * and when I see so strong a guard of providence over him, that all his malicious enemies are not able so much as to break one bone of that body, which seemed carelessly neglected; I cannot but wonder at his glory and safety. God is ever near, though oft unseen, and if he wink

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at our distress, he sleepeth not. The senses of others must not be judges of his presence and care; but our faith. What care I, if the world give me up for miserable, while I am under his secret protection? O Lord, since thou art strong in our weakness, and present in our senselessness, give me but as much comfort in my sorrow, as thou givest me security, and at my worst I shall be well.

The worldling's life is of all others the most discomfortable. For that which is his God, doth not always favour him; that which should be, never.

Injuries hurt not more in the receiving, than in the remembrance. A small injury shall go as it comes; a great injury may dine or sup with me; but none at all shall lodge with me. Why should I vex myself, because another hath vexed me?

Every sickness is a little death. I will be content to die oft, that I may die once well.

Nothing doth so befool a man as extreme passion. This doth both make them fools, which otherwise are not; and show them to be fools, that are so. Violent passions,—if I cannot tame them that they may yield, to my ease, I will at least smother them by concealment, that they may not appear, to my shame.

Forced favours are thankless, and commonly with noble minds find no acceptation. For a man to give his soul to God, when he sees he can no longer hold it, or to bestow his goods, when he is forced to part with them, or to forsake his sin when he cannot follow it, are but unkind and cold obediences. God sees our necessity and scorns our compelled offers. What man of any generous spirit will abide himself to be made the last refuge of a craved, denied and constrained courtesy? While God gives me leave to keep my soul, yet then to bequeath it to him, and whilst strength and opportunity serve me to sin, then to forsake it, is both accepted and crowned. God loves neither grudged nor necessary gifts. I will offer betimes, that he may vouchsafe to take;—I will give him the best, that he may take all.

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One half of the world knows not how the other lives; and therefore the better sort pity not the distressed; and the miserable envy not those who fare better, because they know it not. Each man judges of others' condition by his own. The worst sort would be too much discontented, if they saw how far more pleasant the life of others is; and if the better sort (such we call those which are greater) could look down to the infinite miseries of inferiours, it would make them either miserable in compassion or proud in conceit. It is good sometimes for the delicate rich man to look into the poor man's cupboard; and seeing God gives him not to know their sorrow by experience, to know it yet in speculation. This shall teach him more thanks to God, more mercy to men, more contentment in himself.

Where there are divers opinions, they may be all false; there can be but one true, and that truth ofttimes must be fetched by piecemeal out of divers branches of contrary opinions. For it falls out not seldom, that truth is through ignorance or rash vehemency, scattered into sundry parts; and, like to a little silver melted amongst the ruins of a burnt house, must be tried out from heaps of much superfluous ashes. There is much pains in the search of it, much skill in the finding it; the value of it once found requites the cost of both.

It is not good to be continual in denunciation of judgment. The noise to which we are accustomed, though loud, wakes us not; whereas a less, if unusual, stirreth us. The next way to make threatenings contemned, is to make them common. It is a profitable rod that strikes sparingly, and frights somewhat oftener than it smiteth.

Want of use causeth disability, and custom perfection. Those that have not been used to pray in their closet, cannot pray in public, but coldly and in form. He that discontinues meditation shall be long in recovering; whereas the man inured to these exercises, who is not dressed till he have prayed, nor hath supped till he have meditated, doth both these well and with ease. He that intermits good duties incurs a double loss; of the blessing that followeth good, of the faculty of doing it.

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He that doeth not secret service to God with some delight, doth but counterfeit in public. The truth of any act or passion is then best tried, when it is without witness. Openly, many sinister respects may draw from us a form of religious duties; secretly, nothing but the power of a good conscience. It is to be feared, God hath more true and devout service in closets, than in churches.

Poetry.

EVENING PRAYER AT A GIRLS' SCHOOL.

BY MRS. HEMANS.

Hush! 'tis a holy hour!—the quiet room
Seems like a temple, while yon soft lamp sheds
A faint and starry radiance through the gloom
And the sweet stillness, down on bright young heads,
With all their clustering locks, untouch'd by care,
And bowed—as flowers are bow'd with night—in prayer.

Gaze on, 'tis lovely! childhood's lip and cheek,
Mantling beneath its earnest brow of thought!
Gaze! yet what seest thou in those fair and meek
And fragile things, as but for sunshine wrought?
—Thou seest what grief must nurture for the sky,
What death must fashion for eternity!

O joyous creatures! that will sink to rest
Lightly when those pure orisons are done,
As birds with slumber's honey-dew oppress'd,
Midst the dim folded leaves, at set of sun;
Lift up your hearts! though yet no sorrow lies
Dark in the summer-heaven of those clear eyes.

Though fresh within your breasts th' untroubled springs
Of hope make melody where'er ye tread,
And o'er your sleep bright shadows, from the wings
Of spirits visiting but youth, be spread;
Yet in those flute-like voices, mingled low,
Is woman's tenderness—how soon her woe!

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Her lot is on you!—silent tears to weep,
And patient smiles to wear through suffering's hour,
And sumless riches, from affection's deep,
To pour on broken reeds—a wasted shower!
And to make idols, and to find them clay,
And to bewail that worship—therefore pray!

Her lot is on you!—to be found untir'd
Watching the stars out by the bed of pain,
With a pale cheek, and yet a brow inspir'd,
And a true heart of hope, though hope be vain!
Meekly to bear with wrong, to cheer decay,
And, oh! to love through all things—therefore pray!

And take the thought of this calm vesper time,
With its low murmuring sounds and silvery light,
On through the dark days fading from their prime,
As a sweet dew to keep your souls from blight!
Earth will forsake—Oh happy to have given
Th' unbroken heart's first fragrance unto heaven!

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir,—The following was composed and handed to me by an interesting old gentleman of this city, a refugee from the troubles of St. Domingo, with a request that I would attempt a translation. The deep spirit of religious penitence which prevades this little effusion, induced me to suppose that both the original and translation might be not unacceptable to your readers.

A Subscriber.

Charleston, S. C.

INVOCATION A L'ETRE SUPREME.

Pénétré de douleur de t'avoir offensé,
J'invoque ton saint nom, à tes pieds prosterné;
Pardonne moi, grand Dieu, réfractaire à ta loi,
Je suis bien criminel, je fus sourd à ta voix.

Ne m'abandonne pas dans le malheur extrême,
D'avoir désobéi à 'tes ordres suprêmes;
Je ne veux désormais vivre que pour t'aimer,
Te louer, te benir, et toujours t'adorer.

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Si tu veux m'accabler du poids de ta justice,
Ta bonté veut aussi, que tu me sois propice ;
O mon divin Seigneur, exauce ma prière,
Prends pitié de mon ame à mon heure dernière.

TRANSLATION.

INVOCATION TO THE SUPREME BEING.

Offended Lord ! o'erwhelmed with grief and shame,
Low at thy feet, I breathe thy sacred name ;
Forgive, forgive a rebel to thy law,
Whose stubborn heart no voice from heaven could draw.

Cast me not off, the victim of despair,
That I have sinn'd, as far as man could dare.
Receive my vow, henceforth, forevermore
To serve, to bless, to love thee, and adore !

If thy stern justice should exact my doom,
May not thy *love* its gentler sway assume ?
O hear my fervent prayer, Almighty Power !
Take pity on me, at my dying hour.

Review.

ART. I.—*A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone.* By JOHN MILTON. Translated from the Original by CHARLES R. SUMNER, M. A. Librarian and Historiographer to His Majesty, and Prebendary of Canterbury. From the London Edition. Boston, 1825. 2 vols. 8vo.

THE discovery of a work of Milton, unknown to his own times, is an important event in literary history. The consideration, that we of this age are the first readers of this treatise, naturally heightens our interest in it ; for we seem in this way to be brought nearer to the author, and to sustain the same relation which his cotemporaries bore to his writings. The work opens with a salutation, which, from any other man,

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might be chargeable with inflation; but which we feel to be the natural and appropriate expression of the spirit of Milton. Endowed with gifts of the soul, which have been imparted to few of our race, and conscious of having consecrated them through life to God and mankind, he rose without effort or affectation to the style of an Apostle.—'JOHN MILTON, TO ALL THE CHURCHES OF CHRIST, AND TO ALL WHO PROFESS THE CHRISTIAN FAITH THROUGHOUT THE WORLD, PEACE, AND THE RECOGNITION OF THE TRUTH, AND ETERNAL SALVATION IN GOD THE FATHER, AND IN OUR LORD JESUS CHRIST.' Our ears are the first to hear this benediction, and it seems not so much to be borne to us from a distant age, as to come immediately from the sainted spirit, by which it was indited.

Without meaning to disparage the 'Treatise on Christian Doctrine,' we may say that it owes very much of the attention, which it has excited, to the fame of its author. We value it chiefly as showing us the mind of Milton on that subject, which above all others, presses upon men of thought and sensibility. We want to know in what conclusions such a man rested after a life of extensive and profound research, of magnanimous efforts for freedom and his country, and of communion with the most gifted minds in his own and former times. The book derives its chief interest from its author, and accordingly there seems to be a propriety in introducing our remarks upon it with some notice of the character of Milton. We are not sure that we could have abstained from this subject, even if we had not been able to offer so good an apology for attempting it. The intellectual and moral qualities of a great man are attractions not easily withstood, and we can hardly serve others or ourselves more, than by recalling to him the attention, which is scattered among inferiour topics.

In speaking of the *Intellectual* qualities of Milton, we may begin with observing, that the very splendour of his poetic fame has tended to obscure or conceal the extent of his mind, and the variety of its energies and attainments. To many he seems only a poet, when in truth he was a profound scholar, a man of vast compass of thought, imbued thoroughly with all ancient and modern learning, and able to master, to mould, to impregnate with his own intellectual power, his great and various acquisitions. He had not learned the superficial doctrine of a later day, that poetry flourishes most in an unculti-

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vated soil, and that imagination shapes its brightest visions from the mists of a superstitious age; and he had no dread of accumulating knowledge, lest it should oppress and smother his genius. He was conscious of that within him, which could quicken all knowledge, and wield it with ease and might; which could give freshness to old truths and harmony to discordant thoughts; which could bind together by living ties and mysterious affinities, the most remote discoveries; and rear fabrics of glory, and beauty from the rude materials which other minds had collected. Milton had that universality which marks the highest order of intellect. Though accustomed almost from infancy to drink at the fountains of classical literature, he had nothing of the pedantry and fastidiousness, which disdain all other draughts. His healthy mind delighted in genius, on whatever soil, or in whatever age, it burst forth and poured out its fulness. He understood too well the rights, and dignity, and pride of creative imagination, to lay on it the laws of the Greek or Roman school. Parnassus was not to him the only holy ground of genius. He felt that poetry was as a universal presence. Great minds were every where his kindred. He felt the enchantment of Oriental fiction, surrendered himself to the strange creations of 'Araby the blest,' and delighted still more in the romantic spirit of chivalry, and in the tales of wonder in which it was embodied. Accordingly his poetry reminds us of the ocean, which adds to its own boundlessness contributions from all regions under heaven. Nor was it only in the department of imagination, that his acquisitions were vast. He travelled over the whole field of knowledge, as far as it had then been explored. His various philological attainments were used to put him in possession of the wisdom stored in all countries, where the intellect had been cultivated. The natural philosophy, metaphysics, ethics, history, theology and political science of his own and former times, were familiar to him. Never was there a more unconfined mind, and we would cite Milton as a practical example of the benefits of that universal culture of intellect, which forms one distinction of our times, but which some dread as unfriendly to original thought. Let such remember, that mind is in its own nature diffusive. Its object is the universe, which is strictly one, or bound together by infinite connexions and correspondencies; and accordingly its natural progress is from one to another field of thought; and wherever original power, creative genius exists, the mind, far

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from being distracted or oppressed by the variety of its acquisitions, will see more and more common bearings and hidden and beautiful analogies in all the objects of knowledge, will see mutual light shed from truth to truth, and will compel, as with a kingly power, whatever it understands, to yield some tribute of proof, or illustration, or splendour to whatever topic it would unfold.

Milton's fame rests chiefly on his poetry, and to this we naturally give our first attention. By those who are accustomed to speak of poetry as light reading, Milton's eminence in this sphere may be considered only as giving him a high rank among the contributors to public amusement. Not so thought Milton. Of all God's gifts of intellect, he esteemed poetical genius the most transcendant. He esteemed it in himself as a kind of inspiration, and wrote his great works with something of the conscious dignity of a prophet. We agree with Milton in his estimate of poetry. It seems to us the divinest of all arts; for it is the breathing or expression of that principle or sentiment, which is deepest and sublimest in human nature; we mean, of that thirst or aspiration, to which no mind is wholly a stranger, for something purer and lovelier, something more powerful, lofty, and thrilling than ordinary and real life affords. No doctrine is more common among Christians than that of man's immortality; but it is not so generally understood, that the germs or principles of his whole future being are *now* wrapped up in his soul, as the rudiments of the future plant in the seed. As a necessary result of this constitution, the soul, possessed and moved by these mighty though infant energies, is perpetually stretching beyond what is present and visible, struggling against the bounds of its earthly prison-house, and seeking relief and joy in imaginings of unseen and ideal being. This view of our nature, which has never been fully developed, and which goes farther towards explaining the contradictions of human life than all others, carries us to the very foundation and sources of poetry. He, who cannot interpret by his own consciousness what we now have said, wants the true key to works of genius. He has not penetrated those sacred recesses of the soul, where poetry is born and nourished, and inhales immortal vigour, and wings herself for her heavenward flight. In an intellectual nature, framed for progress and for higher modes of being, there must be creative

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energies, power of original and ever growing thought; and poetry is the form in which these energies are chiefly manifested. It is the glorious prerogative of this art, that it 'makes all things new' for the gratification of a divine instinct. It indeed finds its elements in what it actually sees and experiences, in the worlds of matter and mind; but it combines and blends these into new forms and according to new affinities; breaks down, if we may so say, the distinctions and bounds of nature; imparts to material objects life, and sentiment, and emotion, and invests the mind with the powers and splendours of the outward creation; describes the surrounding universe in the colours which the passions throw over it, and depicts the mind in those modes of repose or agitation, of tenderness or sublime emotion, which manifest its thirst for a more powerful and joyful existence. To a man of a literal and prosaick character, the mind may seem lawless in these workings; but it observes higher laws than it transgresses, the laws of the immortal intellect; it is trying and developing its best faculties; and in the objects which it describes, or in the emotions which it awakens, anticipates those states of progressive power, splendour, beauty and happiness, for which it was created.

We accordingly believe that poetry, far from injuring society, is one of the great instruments of its refinement and exaltation. It lifts the mind above ordinary life, gives it a respite from depressing cares, and awakens the consciousness of its affinity with what is pure and noble. In its legitimate and highest efforts, it has the same tendency and aim with Christianity; that is, to spiritualize our nature. True; poetry has been made the instrument of vice, the pander of bad passions; but when genius thus stoops, it dims its fires, and parts with much of its power; and even when poetry is enslaved to licentiousness or misanthropy, she cannot wholly forget her true vocation. Strains of pure feeling, touches of tenderness, images of innocent happiness, sympathies with what is good in our nature, bursts of scorn or indignation at the hollowness of the world, passages true to our moral nature, often escape in an immoral work, and show us how hard it is for a gifted spirit to divorce itself wholly from what is good. Poetry has a natural alliance with our best affections. It delights in the beauty and sublimity of outward nature and of the soul. It indeed portrays with terrible energy, the excesses of the passions; but they are pas-

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sions which show a mighty nature, which are full of power, which command awe, and excite a deep though shuddering sympathy. Its great tendency and purpose is, to carry the mind beyond and above the beaten, dusty, weary walks of ordinary life;—to lift it into a purer element, and to breathe into it more profound and generous emotion. It reveals to us the loveliness of nature, brings back the freshness of youthful feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the spring-time of our being, refines youthful love, strengthens our interest in human nature by vivid delineations of its tenderest and loftiest feelings, spreads our sympathies over all classes of society, knits us by new ties with universal being, and through the brightness of its prophetic visions helps faith to lay hold on the future life.

We are aware, that it is objected to poetry, that it gives wrong views and excites false expectations of life, peoples the mind with shadows and illusions, and builds up imagination on the ruins of wisdom. That there is a wisdom, against which poetry wars, the wisdom of the senses, which makes physical comfort and gratification the supreme good, and wealth the chief interest of life, we do not deny; nor do we deem it the least service which poetry renders to mankind, that it redeems them from the thraldom of this earthborn prudence. But, passing over this topic, we would observe, that the complaint against poetry as abounding in illusion and deception, is in the main groundless. In many poems there is more of truth than in many histories and philosophic theories. The fictions of genius are often the vehicles of the sublimest verities, and its flashes often open new regions of thought, and throw new light on the mysteries of our being. In poetry the letter is falsehood, but the spirit is often profoundest wisdom. And if truth thus dwells in the boldest fictions of the poet, much more may it be expected in his delineations of life; for the present life, which is the first stage of the immortal mind, abounds in the materials of poetry, and it is the high office of the bard to detect this divine element among the grosser labours and pleasures of our earthly being. The present life is not wholly prosaic, precise, tame and finite. To the gifted eye, it abounds in the poetic. The affections which spread beyond ourselves and stretch far into futurity; the workings of mighty passions, which seem to arm the soul with an almost superhuman energy; the innocent and

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irrepressible joy of infancy; the bloom, and buoyancy, and dazzling hopes of youth; the throbbings of the heart, when it first wakes to love, and dreams of a happiness too vast for earth; woman, with her beauty, and grace, and gentleness, and fulness of feeling, and depth of affection, and her blushes of purity, and the tones and looks which only a mother's heart can inspire;—these are all poetical. It is not true that the poet paints a life which does not exist. He only extracts and concentrates as it were, life's ethereal essence, arrests and condenses its volatile fragrance, brings together its scattered beauties, and prolongs its more refined but evanescent joys; and in this he does well; for it is good to feel that life is not wholly usurped by cares for subsistence, and physical gratifications, but admits, in measures which may be indefinitely enlarged, sentiments and delights worthy of a higher being. This power of poetry to refine our views of life and happiness is more and more needed as society advances. It is needed to withstand the encroachments of heartless and artificial manners, which make civilization so tame and uninteresting. It is needed to counteract the tendency of physical science, which being now sought, not as formerly for intellectual gratification, but for multiplying bodily comforts, requires a new developement of imagination, taste and poetry, to preserve men from sinking into an earthly, material, epicurean life.—Our remarks in vindication of poetry have extended beyond our original design. They have had a higher aim than to assert the dignity of Milton as a poet, and that is, to endear and recommend this divine art to all who reverence and would cultivate and refine their nature.

In delineating Milton's character as a *poet*, we are saved the necessity of looking far for its distinguishing attributes. His name is almost identified with sublimity. He is in truth the sublimest of men. He rises, not by effort or discipline, but by a native tendency and a godlike instinct to the contemplation of objects of grandeur and awfulness. He always moves with a conscious energy. There is no subject so vast or terrific, as to repel or intimidate him. The overpowering grandeur of a theme kindles and attracts him. He enters on the description of the infernal regions with a fearless tread, as if he felt within himself a power to erect the prison-house of fallen spirits, to encircle them with flames and horrors worthy of their crimes,

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to call forth from them shouts which should 'tear hell's concave' and to embody in their Chief an Archangel's energies and a Demon's pride and hate. Even the stupendous conception of Satan seems never to oppress his faculties. This character of power runs through all Milton's works. His descriptions of nature show a free and bold hand. He has no need of the minute, graphic skill of Cowper or Crabbe. With a few strong or delicate touches, he impresses, as it were, his own mind on the scene which he would describe, and kindles the imagination of the gifted reader to clothe them with the same radiant hues under which they appeared to his own.

This attribute of power is universally felt to characterise Milton. His sublimity is in every man's mouth. Is it felt that his poetry breathes a sensibility and tenderness hardly surpassed by its sublimity? We apprehend that the grandeur of Milton's mind has thrown some shade over his milder beauties; and this it has done not only by being more striking and imposing, but by the tendency of vast mental energy to give a certain calmness to the expression of tenderness and deep feeling. A great mind is the master of its own enthusiasm, and does not often break out into those tumults, which pass with many for the signs of profound emotion. Its sensibility, though more intense and enduring, is more self-possessed, and less perturbed than that of other men, and is therefore less observed and felt, except by those who understand, through their own consciousness, the workings and utterance of genuine feeling. We might quote pages in illustration of the qualities here ascribed to Milton. Turn to Comus, one of his earliest productions. What sensibility breathes in the descriptions of the benighted Lady's singing, by Comus and the Spirit!

COMUS.

Can any mortal mixture of earth's mould
Breathe such divine enchanting ravishment?
Sure something holy lodges in that breast,
And with these raptures moves the vocal air
To testify his hidden residence:
How sweetly did they float upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven down
Of darkness till it smil'd! I have oft heard
My mother Circe with the Sirens three,

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Amidst the flow'ry-kirtled Naiades,
Culling their potent herbs, and baleful drugs,
Who as they sung, would take the prison'd soul,
And lap it in Elysium; Scylla wept,
And chid her barking waves into attention,
And fell Charybdis murmur'd soft applause:
Yet they in pleasing slumber lull'd the sense,
And in sweet madness robb'd it of itself;
But such a sacred, and home-felt delight,
Such sober certainty of waking bliss,
I never heard till now. Lines 244—264.

SPIRIT.

At last a soft and solemn breathing sound
Rose like a steam of rich distill'd perfumes,
And stole upon the air, that even Silence
Was took ere she was ware, and wish'd she might
Deny her nature, and be never more,
Still to be so displac'd. I was all ear,
And took in strains that might create a soul
Under the ribs of death. Lines 555—563.

In illustration of Milton's tenderness, we will open almost at a venture.

Now morn her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam wak'd, so custom'd, for his sleep
Was aery light from pure digestion bred,
And temp'rate vapors bland, which th' only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispers'd, and the shrill matin song
Of birds on every bough; so much the more
His wonder was to find unwaken'd Eve
With tresses discompos'd, and glowing cheek,
As through unquiet rest: he on his side
Leaning half rais'd, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which whether waking or asleep,
Shot forth peculiar graces; then with voice
Mild, as when Zephyrus on Flora breathes,
Her hand soft touching, whisper'd thus. Awake,
My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever new delight,
Awake; the morning shines, and the fresh field

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Calls us; we lose the prime, to mark how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.
Par. Lost, b. v. lines 1—25.

So cheer'd he his fair spouse, and she was cheer'd,
But silently a gentle tear let fall
From either eye, and wip'd them with her hair;
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kiss'd, as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended.
Par. Lost, b. v. lines 129—135.

From this very imperfect view of the qualities of Milton's poetry, we hasten to his great work, Paradise Lost, perhaps the noblest monument of human genius. The two first books, by universal consent, stand preeminent in sublimity. Hell and Hell's King have a terrible harmony, and dilate into new grandeur and awfulness, the longer we contemplate them. From one element, 'solid and liquid fire,' the poet has framed a world of horrour and suffering, such as imagination had never traversed. But fiercer flames, than those which encompass Satan, burn in his own soul. Revenge, exasperated pride, consuming wrath, ambition though fallen, yet unconquered by the thunders of the Omnipotent, and grasping still at the empire of the universe,—these form a picture more sublime and terrible than Hell. Hell yields to the spirit which it imprisons. The intensity of its fires reveals the intenser passions and more vehement will of Satan; and the ruined Archangel gathers into himself the sublimity of the scene which surrounds him. This forms the tremendous interest of these wonderful books. We see mind triumphant over the most terrible powers of nature. We see unutterable agony subdued by energy of soul. We have not indeed in Satan those bursts of passion, which rive the soul as well as shatter the outward frame of Lear. But we have a depth of passion which only an Archangel could manifest. The all-enduring, all-defying pride of Satan, assuming so majestically Hell's burning throne, and coveting the diadem, which scorches his thunder blasted brow, is a creation requiring in its author almost the spiritual energy

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with which he invests the fallen seraph. Some have doubted whether the moral effect of such delineations of the storms and terrible workings of the soul is good; whether the interest felt in a spirit so transcendently evil as Satan, favours our sympathies with virtue. But our interest fastens, in this and like cases, on what is not evil. We gaze on Satan with an awe not unmixed with mysterious pleasure, as on a miraculous manifestation of the *power* of *mind*. What chains us, as with a resistless spell, in such a character, is spiritual might made visible by the racking pains which it overpowers. There is something kindling and ennobling in the consciousness, however awakened, of the energy which resides in mind; and many a virtuous man has borrowed new strength from the force, constancy, and dauntless courage of evil agents.

Milton's description of Satan attests in various ways the power of his genius. Critics have often observed, that the great difficulty of his work was to reconcile the spiritual properties of his supernatural beings with the human modes of existence, which he is obliged to ascribe to them; and the difficulty is too great for any genius wholly to overcome, and we must acknowledge that our enthusiasm is in some parts of the poem checked by a feeling of incongruity between the spiritual agent, and his sphere and mode of agency. But we are visited with no such chilling doubts and misgivings in the description of Satan in Hell. Imagination has here achieved its highest triumph, in imparting a character of reality and truth to its most daring creations. That world of horrors, though material, is yet so remote from our ordinary nature, that a spiritual being, exiled from Heaven, finds there an appropriate home. There is, too, an indefiniteness in the description of Satan's person, which incites without shocking the imagination, and aids us to combine in our conception of him the massiness of a real form with the vagueness of spiritual existence. To the production of this effect, much depends on the first impression given by the poet; for this is apt to follow us through the whole work; and here we think Milton eminently successful. The first glimpse of Satan's form is given us in the following lines, which, whilst too indefinite to provoke the scrutiny of the reason, fill the imagination of the reader with a form which can hardly be effaced.

> Thus Satan, talking to his nearest mate
> With head up-lift above the wave, and eyes

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That sparkling blaz'd, his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood, * * *
Par. Lost, b. i. lines 192—196.

Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames,
Driv'n backward, slope their pointing spires, and roll'd
In billows, leave i' th' midst a horrid vale. 221—224.

We have more which we should gladly say of the delineation of Satan; especially of the glimpses which are now and then given of his deep anguish and despair, and of the touches of better feelings which are skilfully thrown into the dark picture, both suited and designed to mingle with our admiration, dread and abhorrence, a measure of that sympathy and interest with which every living, thinking being ought to be regarded, and without which all other feelings tend to sin and pain. But there is another topic which we cannot leave untouched. From Hell we flee to Paradise, a region as lovely as Hell is terrible, and which to those, who do not know the universality of true genius, will appear doubly wonderful, when considered as the creation of the same mind, which had painted the infernal world.

Paradise and its inhabitants are in sweet accordance, and together form a scene of tranquil bliss, which calms and soothes, whilst it delights the imagination. Adam and Eve, just moulded by the hand, and quickened by the breath of God, reflect in their countenances and forms, as well as minds, the intelligence, benignity, and happiness of their Author. Their new existence has the freshness and peacefulness of the dewy morning. Their souls, unsated and untainted, find an innocent joy in the youthful creation, which spreads and smiles around them. Their mutual love is deep, for it is the love of young, unworn, unexhausted hearts, which meet in each other the only human objects on whom to pour forth their fulness of affection; and still it is serene, for it is the love of happy beings who know not suffering even by name, whose innocence excludes not only the tumults but the thought of jealousy and shame, who, 'imparadised in one another's arms,' scarce dream of futurity, so blessed is their present being. We will not say that we envy our first parents; for we feel that there may be higher happiness than theirs, a happiness won through struggle with inward and outward foes, the happiness of power and moral

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victory, the happiness of disinterested sacrifices and wide-spread love, the happiness of boundless hope, and of 'thoughts which wander through eternity.' Still there are times, when the spirit, oppressed with pain, worn with toil, tired of tumult, sick at the sight of guilt, wounded in its love, baffled in its hope, and trembling in its faith, almost longs for the 'wings of a dove, that it might fly away' and take refuge amidst the 'shady bowers,' the 'vernal airs,' the 'roses without thorns,' the quiet, the beauty, the loveliness of Eden. It is the contrast of this deep peace of Paradise with the storms of life, which gives to the fourth and fifth books of this poem a charm so irresistible, that not a few would sooner relinquish the two first books, with all their sublimity, than part with these. It has sometimes been said, that the English language has no good pastoral poetry. We would ask, in what age or country has the pastoral reed breathed such sweet strains as are borne to us on 'the odoriferous wings of gentle gales' from Milton's Paradise?

We should not fulfil our duty, were we not to say one word on what has been justly celebrated, the harmony of Milton's versification. His numbers have the prime charm of expressiveness. They vary with, and answer to the depth, or tenderness, or sublimity of his conceptions, and hold intimate alliance with the soul. Like Michael Angelo, in whose hands the marble was said to be flexible, he bends our language, which foreigners reproach with hardness, into whatever forms the subject demands. All the treasures of sweet and solemn sound are at his command. Words, harsh and discordant in the writings of less gifted men, flow through his poetry in a full stream of harmony. This power over language is not to be ascribed to Milton's musical ear. It belongs to the soul. It is a gift or exercise of genius, which has power to impress itself on whatever it touches, and finds or frames in sounds, motions and material forms, correspondences and harmonies with its own fervid thoughts and feelings.

We close our remarks on Milton's poetry with observing, that it is characterized by seriousness. Great and various as are its merits, it does not discover all the variety of genius, which we find in Shakspeare, whose imagination revelled equally in regions of mirth, beauty and terrour, now evoking spectres, now sporting with fairies, and now 'ascending the highest heaven of

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invention.' Milton was cast on times too solemn and eventful, was called to take part in transactions too perilous, and had too perpetual need of the presence of high thoughts and motives, to indulge himself in light and gay creations, even had his genius been more flexible and sportive. But Milton's poetry, though habitually serious, is always healthful, and bright and vigorous. It has no gloom. He took no pleasure in drawing dark pictures of life; for he knew by experience, that there is a power in the soul to transmute calamity into an occasion and nutriment of moral power and triumphant virtue. We find nowhere in his writings that whining sensibility and exaggeration of morbid feeling, which makes so much of modern poetry effeminating. If he is not gay, he is not spirit-broken. His L'Allegro proves, that he understood thoroughly the bright and joyous aspects of nature; and in his Penseroso, where he was tempted to accumulate images of gloom, we learn that the saddest views which he took of creation, are such as inspire only pensive musing or lofty contemplation.

From Milton's poetry, we turn to his *prose*. We rejoice that the dust is beginning to be wiped from his prose writings, and that the public are now learning, what the initiated have long known, that these contain passages hardly inferior to his best poetry, and that they are throughout marked with the same vigorous mind, which gave us Paradise Lost. The attention to these works has been discouraged by some objections, on which we shall bestow a few remarks.

And first, it is objected to his prose writings, that the style is difficult and obscure, abounding in involutions, transpositions and latinisms; that his protracted sentences exhaust and weary the mind, and too often yield it no better recompense, than confused and indistinct perceptions. We mean not to deny that these charges have some grounds; but they seem to us much exaggerated; and when we consider that the difficulties of Milton's style have almost sealed up his prose writings, we cannot but lament the fastidiousness and effeminacy of modern readers. We know that simplicity and perspicuity are important qualities of style; but there are vastly nobler and more important ones; such as energy and richness, and in these Milton is not surpassed. The best style is not that which puts the reader most easily and in the shortest time in possession of a

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writer's naked thoughts; but that which is the truest image of a great intellect, which conveys fully and carries farthest into other souls the conceptions and feelings of a profound and lofty spirit. To be universally intelligible is not the highest merit. A great mind cannot, without injurious constraint, shrink itself to the grasp of common passive readers. Its natural movement is free, bold and majestic, and it ought not to be required to part with these attributes, that the multitude may keep pace with it. A full mind will naturally overflow in long sentences, and in the moment of inspiration, when thick-coming thoughts and images crowd upon it, will often pour them forth in a splendid confusion, dazzling to common readers, but kindling to congenial spirits. There are writings which are clear through their shallowness. We must not expect in the ocean the transparency of the calm inland stream. For ourselves, we love what is called easy reading perhaps too well, especially in our hours of relaxation; but we love too to have our faculties tasked by master spirits. We delight in long sentences, in which a great truth, instead of being broken up into numerous periods, is spread out in its full proportions, is irradiated with variety of illustration and imagery, is set forth in a splendid affluence of language, and flows, like a full stream, with a majestic harmony which fills at once the ear and the soul. Such sentences are worthy and noble manifestations of a great and far looking mind, which grasps at once vast fields of thought, just as the natural eye takes in at a moment wide prospects of grandeur and beauty. We would not indeed have all compositions of this character. Let abundant provision be made for the common intellect. Let such writers as Addison (an honoured name) 'bring down philosophy from Heaven to earth.' But let inspired genius fulfil its higher function of lifting the prepared mind from earth to heaven. Impose upon it no strict laws, for it is its own best law. Let it speak in its own language, in tones which suit its own ear. Let it not lay aside its natural port, or dwarf itself that it may be comprehended by the surrounding multitude. If not understood and relished now, let it place a generous confidence in other ages, and utter oracles, which futurity will expound. We are led to these remarks not merely for Milton's justification, but because our times seem to demand them. Literature we fear is becoming too popular. The whole community is now turned

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into readers, and in this we heartily rejoice; and we rejoice too that so much talent is employed in making knowledge accessible to all. We hail the general diffusion of intelligence as the brightest feature of the present age. But good and evil are never disjoined; and one bad consequence of the multitude of readers is, that men of genius are too anxious to please the multitude, and prefer a present shout of popularity to that less tumultuous, but deeper, more thrilling note of the trump of fame, which resounds and grows clearer and louder through all future ages.

We now come to a much more serious objection to Milton's prose writings, and that is, that they are disfigured by party spirit, coarse invective, and controversial asperity; and here we are prepared to say, that there are passages in these works which every admirer of his character must earnestly desire to expunge. Milton's alleged virulence was manifested towards private and public foes. The first, such as Salmasius and Morus, deserved no mercy. They poured out on his spotless character torrents of the blackest calumny, charging him with the blackest vices of the heart and the foulest enormities of the life. It ought to be added, that the manner and spirit of Milton's age justified a retaliation on such offenders, which the more courteous, and, we will hope, more christian spirit of the present times will not tolerate. Still we mean not to be his apologists. Milton, raised as he was above his age, and fortified with the consciousness of high virtue, ought to have been both to his own and future times an example of christian equanimity. In regard to the public enemies whom he assailed, we mean the despots in church and state, and the corrupt institutions which had stirred up a civil war, the general strain of his writings, though strong and stern, must exalt him, notwithstanding his occasional violence, among the friends of civil and religious liberty. That liberty was in peril. Great evils were struggling for perpetuity, and could only be broken down by great power. Milton felt, that interests of infinite moment were at stake; and who will blame him for binding himself to them with the whole energy of his great mind, and for defending them with fervour and vehemence? We must not mistake christian benevolence, as if it had but one voice, that of soft entreaty. It can speak in piercing and awful tones. There is constantly going on in our world a conflict between good and evil. The cause of human

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nature has always to wrestle with foes. All improvement is a victory won by struggles. It is especially true of those great periods, which have been distinguished by revolutions in government and religion, and from which we date the most rapid movements of the human mind, that they have been signalized by conflict. Thus Christianity convulsed the world and grew up amidst storms; and the reformation of Luther was a signal to universal war; and Liberty in both worlds has encountered opposition, over which she has triumphed only through her own immortal energies. At such periods, men gifted with great power of thought and loftiness of sentiment are especially summoned to the conflict with evil. They hear, as it were, in their own magnanimity and generous aspirations, the voice of a divinity; and thus commissioned, and burning with a passionate devotion to truth and freedom, they must and will speak with an indignant energy; and they ought not to be measured by the standard of ordinary men in ordinary times. Men of natural softness and timidity, of a sincere but effeminate virtue, will be apt to look on these bolder, hardier spirits, as violent, perturbed, and uncharitable; and the charge will not be wholly groundless. But that deep feeling of evils, which is necessary to effectual conflict with them, and which marks God's most powerful messengers to mankind, cannot breathe itself in soft and tender accents. The deeply moved soul will speak strongly, and ought to speak so as to move and shake nations.

We have offered these remarks as strongly applicable to Milton. He reverenced and loved human nature, and attached himself to its great interests with a fervour of which only such a mind was capable. He lived in one of those solemn periods which determine the character of ages to come. His spirit was stirred to its very centre by the presence of danger. He lived in the midst of the battle. That the ardour of his spirit sometimes passed the bounds of wisdom and charity, and poured forth unwarrantable invective, we see and lament. But the purity and loftiness of his mind break forth amidst his bitterest invectives. We see a noble nature still. We see that no feigned love of truth and freedom was a covering for selfishness and malignity. He did indeed love and adore uncorrupted religion, and intellectual liberty, and let his name be enrolled among their truest champions.

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Milton has told us, in his own noble style, that he entered on his principal controversy with episcopacy reluctantly and only through a deep conviction of duty. The introduction to the second book of his 'Reasons of Church Government,' shews us the workings of his mind on this subject, and is his best vindication from the charge we are now repelling. He says—

'Surely to every good and peaceable man, it must in nature needs be a hateful thing, to be the displeaser and molester of thousands; much better would it like him, doubtless, to be the messenger of gladness and contentment, which is his chief intended business to all mankind, but that they resist and oppose their own true happiness. But when God commands to take the trumpet, and blow a dolorous or a jarring blast, it lies not in man's will what he shall say, or what he shall conceal. * * * This I foresee, that should the church be brought under heavy oppression, and God have given me ability the while to reason against that man that should be the author of so foul a deed; or should she, by blessing from above on the industry and courage of faithful men, change this her distracted estate into better days, without the least furtherance or contribution of those few talents, which God at that present had lent me; I foresee what stories I should hear within myself, all my life after, of discourage and reproach. Timorous and ungrateful, the church of God, is now again at the foot of her insulting enemies, and thou bewailest; what matters it for thee or thy bewailing? When time was, thou couldst not find a syllable of all that thou hast read, or studied, to utter in her behalf. Yet ease and leisure was given thee for thy retired thoughts, out of the sweat of other men. Thou hadst the diligence, the parts, the language of a man, if a vain subject were to be adorned or beautified; but when the cause of God and his church was to be pleaded, for which purpose that tongue was given thee which thou hast, God listened if he could hear thy voice among his zealous servants, but thou wert dumb as a beast; from henceforward be that which thine own brutish silence hath made thee.* * * But now by this little diligence, mark what a privilege I have gained with good men and saints, to claim my right of lamenting the tribulations of the church, if she should suffer, when others that have ventured nothing for her sake, have not the honour to be admitted mourners. But if she lift up her drooping head and prosper, among those that have something more than wished her welfare, I have my charter and freehold of rejoicing to me and my heirs. Concerning therefore this wayward subject

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against prelaty, the touching whereof is so distasteful and disquietous to a number of men, as by what hath been said I may deserve of charitable readers to be credited, that neither envy nor gall hath entered me upon this controversy, but the enforcement of conscience only, and a preventive fear lest the omitting of this duty should be against me, when I would store up to myself the good provision of peaceful hours.' Vol. I. p. 115—117.*

He then goes on to speak of his consciousness of possessing great poetical powers, which he was most anxious to cultivate. Of these he speaks thus magnificently.

'These abilities, wheresoever they be found, are the inspired gift of God rarely bestowed, but yet to some (though most abuse) in every nation; and are of power,—to inbreed and cherish in a great people the seeds of virtue, and public civility; to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's Almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship; lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within; all these things with a solid and treatable smoothness to paint out and describe.' Vol. I. p. 120.

He then gives intimations of his having proposed to himself a great poetical work, 'a work,' he says,

'Not to be raised from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amourist, or the trencher fury of a rhyming parasite; nor to be obtained by the invocation of dame memory and her siren daughters, but by devout prayer to that eternal spirit, who can enrich with all utterance and knowledge, and sends out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases.' Vol. I. p. 122.

* From the Introduction to the second book of 'The Reason for Church Government &c.' Vol. I. p. 114, &c. of Symmons's edition of Milton's Prose Works, to which all our references are made.

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He then closes with a passage, shewing from what principles, he forsook these delightful studies for controversy.

'I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes, put from beholding the bright countenance of truth in the quiet and still air of delightful studies.***But were it the meanest underservice, if God by his secretary conscience enjoin it, it were sad for me if I should draw back; for me especially, now when all men offer their aid to help, ease and lighten the difficult labours of the church, to whose service, by the intentions of my parents and friends I was destined of a child, and in mine own resolutions; till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that would retch, he must either strait perjure, or split his faith; I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing.'

Vol. I. p. 123.

These passages, replete with Milton's genius and greatness of soul, shew us the influences and motives under which his prose works were written, and help us to interpret passages, which, if taken separately, might justify us in ascribing to him a character of excessive indignation and scorn.

Milton's most celebrated prose work is his 'Areopagitica, or a Speech for the Liberty of Unlicensed Printing,' a noble work indeed, a precious manual of freedom, an arsenal of immortal weapons for the defence of man's highest prerogative, intellectual liberty. His 'Reformation in England' and 'Reasons of Church Government,' are the most important theological treatises published during his life. They were his earliest prose compositions, and thrown off with much haste, and on these accounts are more chargeable with defects of style than any other of his writings. But these, with all their defects, abound in strong and elevated thought, and in power and felicity of expression. Their great blemish is an inequality of style, often springing from the conflict and opposition of the impulses under which he wrote. It is not uncommon to find in the same sentence his affluent genius pouring forth magnificent

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images and expressions, and suddenly his deep scorn for his opponents, suggesting and throwing into the midst of this splendour, sarcasms and degrading comparisons altogether at variance with the general strain. From this cause, and from negligence, many powerful passages in his prose writings are marred by an incongruous mixture of unworthy allusions and phrases.—In the close of his first work, that on 'Reformation in England,' he breaks out into an invocation and prayer to the Supreme Being, from which we extract a passage containing a remarkable intimation of the great poetical enterprise, which he had meditated from his earliest years, and giving full promise of that grandeur of thought and language, which characterizes Paradise Lost. Having 'lifted up his hands to that eternal and propitious throne, where nothing is readier than grace and refuge to the distresses of mortal suppliants,' and besought God to perfect the work of civil and religious deliverance begun in England, he proceeds thus;

'Then, amidst the hymns and hallelujahs of saints, *some one may perhaps be heard* offering at high strains in new and lofty measures, to sing and celebrate thy divine mercies and marvellous judgments in this land throughout all ages; whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation to be found the soberest, wisest, and most christian people at that day, when thou, the eternal and shortly-expected King, shalt open the clouds to judge the several kingdoms of the world, and distributing national honours and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; where they undoubtedly, that by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferiour orders of the blessed, the regal addition of principalities, legions, and thrones into their glorious titles; and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in over-measure for ever.' Vol. I. p. 58, 59.

We have not time to speak of Milton's political treatises. We close our brief remarks on his prose writings, with recommending them to all, who can enjoy great beauties in the

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neighbourhood of faults, and who would learn the compass, energy, and richness of our language; and still more do we recommend them to those, who desire to nourish in their breasts magnanimity of sentiment and an unquenchable love of freedom. They bear the impress of that seal, by which genius distinguishes its productions from works of learning and taste. The great and decisive test of genius is, that it calls forth *power* in the souls of others. It not merely gives knowledge, but breathes energy. There are authors, and among these Milton holds the highest rank, in approaching whom we are conscious of an access of intellectual strength. A 'virtue goes out' from them. We discern more clearly, not merely because a new light is thrown over objects, but because our own vision is strengthened. Sometimes a single word, spoken by the voice of genius, goes far into the heart. A hint, a suggestion, an undefined delicacy of expression, teaches more than we gather from volumes of less gifted men. The works which we should chiefly study, are not those which contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and in which a great mind multiplies itself, as it were, in the reader. Milton's prose works are imbued as really, if not as thoroughly, as his poetry, with this quickening power, and they will richly reward those who are receptive of this influence.

We now leave the writings of Milton to offer a few remarks on his *moral* qualities. His moral character was as strongly marked as his intellectual, and it may be expressed in one word, *magnanimity*. It was in harmony with his poetry. He had a passionate love of the higher, more commanding, and majestic virtues, and fed his youthful mind with meditations on the perfection of a human being. In a letter written to an Italian friend before his thirtieth year, and translated by Hayley, we have this vivid picture of his aspirations after virtue.

'As to other points, what God may have determined for me, I know not; but this I know, that if he ever instilled an intense love of moral beauty into the breast of any man, he has instilled it into mine. Ceres in the fable pursued not her daughter with a greater keenness of inquiry, than I day and night the idea of perfection. Hence, wherever I find a man despising the false estimates of the vulgar, and daring to aspire in sentiment, language and conduct, to what the highest wisdom, through every age,

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has taught us as most excellent, to him I unite myself by a sort of necessary attachment; and if I am so influenced by nature or destiny, that by no exertion or labours of my own I may exalt myself to this summit of worth and honour, yet no powers of heaven or earth will hinder me from looking with reverence and affection upon those, who have thoroughly attained this glory, or appeared engaged in the successful pursuit of it.'

His Comus was written in his twenty-sixth year, and on reading this exquisite work our admiration is awakened, not so much by observing how the whole spirit of poetry had descended on him at that early age, as by witnessing, how his whole youthful soul was penetrated, awed and lifted up by the austere charms, 'the radiant light,' the invincible power, the celestial peace of saintly virtue. He reverenced moral purity and elevation, not only for its own sake, but as the inspirer of intellect, and especially of the higher efforts of poetry. 'I was confirmed,' he says, in his usual noble style,

'I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honourablest things; not presuming to sing of high praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that which is praise worthy.' Vol. I. p. 224.

We learn from his works, that he used his multifarious reading to build up within himself this reverence for virtue. Ancient history, the sublime musings of Plato, and the heroic self-abandonment of chivalry, joined their influences with prophets and apostles in binding him 'everlastingly in willing homage' to the great, the honourable, and the lovely in character. A remarkable passage to this effect we quote from his account of his youth.

'I betook me among those lofty fables and romances, which recount in solemn cantos, the deeds of knighthood founded by our victorious kings, and from hence had in renown over all christendom. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life, if it so befel him, the honour and chastity of virgin or matron; from whence even then I learned what a noble virtue chastity sure must be, to the defence of which so many worthies, by such a

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dear adventure of themselves, had sworn;' * * * 'So that even these books, which to many others have been the fuel of wantonness and loose living, I cannot think how, unless by divine indulgence, proved to me so many incitements, as you have heard, to the love and steadfast observation of virtue.' Ibid.

All Milton's habits were expressive of a refined and self-denying character. When charged by his unprincipled slanderers with licentious habits, he thus gives an account of his morning hours.

'Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labour, or to devotion; in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught: then with useful and generous labours preserving the body's health and hardiness to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the enforcement of a slavish life.' Vol. I. p. 220.

We have enlarged on the strictness and loftiness of Milton's virtue, not only from our interest in the subject, but that we may put to shame and silence those men who make genius an apology for vice, and take the sacred fire, kindled by God within them, to inflame men's passions, and to minister to a vile sensuality.

We see Milton's greatness of mind in his fervent and constant attachment to liberty. Freedom in all its forms and branches was dear to him, but especially freedom of thought and speech, of conscience and worship, freedom to seek, profess and propagate truth. The liberty of ordinary politicians, which protects men's outward rights, and removes restraints to the pursuit of property and outward good, fell very short of that, for which Milton lived and was ready to die. The tyranny which he hated most, was that which broke the intellectual and moral power of the community. The worst feature of the institutions which he assailed was, that they fettered the mind. He felt within himself, that the human mind had a principle of perpetual growth, that it was essentially diffusive

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and made for progress, and he wished every chain broken, that it might run the race of truth and virtue with increasing ardour and success. This attachment to a spiritual and refined freedom, which never forsook him in the hottest controversies, contributed greatly to protect his genius, imagination, taste, and sensibility from the withering and polluting influences of public station, and of the rage of parties. It threw a hue of poetry over politics, and gave a sublime reference to his service of the commonwealth. The fact that Milton, in that stormy day, and amidst the trials of public office, kept his high faculties undepraved, was a proof of no common greatness. Politics, however they make the intellect active, sagacious and inventive, within a certain sphere, generally extinguish its thirst for universal truth, paralyze sentiment and imagination, corrupt the simplicity of the mind, destroy that confidence in human virtue, which lies at the foundation of philanthropy and generous sacrifices, and end in cold and prudent selfishness. Milton passed through a revolution, which, in its last stages and issue, was peculiarly fitted to damp enthusiasm, to scatter the visions of hope, and to infuse doubts of the reality of virtuous principle; and yet the ardour, and moral feeling, and enthusiasm of his youth came forth unhurt, and even exalted from the trial.

Before quitting the subject of Milton's devotion to liberty, it ought to be recorded, that he wrote his celebrated 'Defence of the People of England' after being distinctly forewarned by his physicians, that the effect of this exertion would be the utter loss of sight. His reference to this part of his history in a short poetical effusion is too characteristic to be withheld. It is inscribed to Cyriac Skinner, the friend to whom he appears to have confided his lately discovered 'Treatise on Christian Doctrine.'

Cyriac, this three years day these eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light their seeing have forgot,
Nor to their idle orbs doth sight appear
Of sun, or moon, or star throughout the year,
Or man, or woman. Yet I argue not
Against heav'n's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. What supports me, dost thou ask?

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The conscience, Friend, to have lost them overply'd
In liberty's defence, my noble task,
Of which all Europe rings from side to side.
This thought might lead me through the world's vain mask,
Content though blind, had I no better guide.

Sonnet XXII.

We see Milton's magnanimity in the circumstances under which Paradise Lost was written. It was not in prosperity, in honour, and amidst triumphs, but in disappointment, desertion, and in what the world calls disgrace, that he composed that work. The cause, with which he had identified himself, had failed. His friends were scattered; liberty was trodden under foot; and her devoted champion was a by-word among the triumphant royalists. But it is the prerogative of true greatness to glorify itself in adversity, and to meditate and execute vast enterprises in defeat. Milton, fallen in outward condition, afflicted with blindness, disappointed in his best hopes, applied himself with characteristic energy to the sublimest achievement of intellect, solacing himself with great thoughts, with splendid creations, and with a prophetic confidence, that however neglected in his own age, he was framing in his works a bond of union and fellowship with the illustrious spirits of a brighter day. We delight to contemplate him in his retreat and last years. To the passing spectator, he seemed fallen and forsaken, and his blindness was reproached as a judgment from God. But though sightless, he lived in light. His inward eye ranged through universal nature, and his imagination shed on it brighter beams than the sun. Heaven, and Hell, and Paradise were open to him. He visited past ages, and gathered round him ancient sages and heroes, prophets and apostles, brave knights and gifted bards. As he looked forward, ages of liberty dawned and rose to his view, and he felt, that he was about to bequeath to them an inheritance of genius 'which would not fade away,' and was to live in the memory, reverence and love of remotest generations.

We have enlarged on Milton's character not only from the pleasure of paying that sacred debt, which the mind owes to him who has quickened and delighted it, but from an apprehension that Milton has not yet reaped his due harvest of esteem and veneration. The envious mists, which the prejudices and bigotry of Johnson spread over his bright name, are not yet wholly

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scattered, though fast passing away. We wish not to disparage Johnson. We could find no pleasure in sacrificing one great man to the manes of another. But we owe it to Milton and to other illustrious names to say, that Johnson has failed of the highest end of biography, which is to give immortality to virtue, and to call forth fervent admiration towards those who have shed splendour on past ages. We acquit Johnson, however, of intentional misrepresentation. He did not and could not appreciate Milton. We doubt whether two other minds, having so little in common as those of which we are now speaking, can be found in the higher walks of literature. Johnson was great in his own sphere, but that sphere was comparatively 'of the earth;' whilst Milton's was only inferior to that of angels. It was customary in the day of Johnson's glory to call him a Giant, to class him with a mighty but still an earth-born race. Milton we should rank among seraphs. Johnson's mind acted chiefly on man's actual condition, on the realities of life, on the springs of human action, on the passions which now agitate society, and he seems hardly to have dreamed of a higher state of the human mind than was then exhibited. Milton, on the other hand, burned with a deep yet calm love of moral grandeur and celestial purity. He thought not so much of what man is, as of what he might become. His own mind was a revelation to him of a higher condition of humanity, and to promote this he thirsted and toiled for freedom, as the element for the growth and improvement of his nature.—In religion Johnson was gloomy and inclined to superstition, and on the subject of government leaned towards absolute power; and the idea of reforming either never entered his mind but to disturb and provoke it. The church and the civil polity under which he lived seemed to him perfect, unless he may have thought that the former would be improved by a larger infusion of Romish rites and doctrines, and the latter by an enlargement of the royal prerogative. Hence a tame acquiesence in the present forms of religion and government marks his works. Hence we find so little in his writings, which is electric and soul-kindling, and which gives the reader a consciousness of being made for a state of loftier thought and feeling than the present. Milton's whole soul, on the contrary, revolted against the maxims of legitimacy, hereditary faith, and servile reverence for established power. He could not brook the bondage to which men had bowed for ages.

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'Reformation' was the first word of public warning which broke from his youthful lips, and the hope of it was a fire in his aged breast. The difference between Milton and Johnson may be traced not only in these great features of mind, but in their whole characters. Milton was refined and spiritual in his habits, temperate almost to abstemiousness, and refreshed himself after intellectual effort by music. Johnson inclined to more sensual delights. Milton was exquisitely alive to the outward creation, to sounds, motions, and forms, to natural beauty and grandeur. Johnson, through defect of physical organization, if not through deeper deficiency, had little susceptibility of these pure and delicate pleasures, and would not have exchanged the Strand for the vale of Tempe or the gardens of the Hesperides. How could Johnson be just to Milton! The comparison, which we have instituted, has compelled us to notice Johnson's defects. But we trust we are not blind to his merits. His stately march, his pomp and power of language, his strength of thought, his reverence for virtue and religion, his vigorous logic, his practical wisdom, his insight into the springs of human action, and the solemn pathos, which occasionally pervades his descriptions of life and his references to his own history, command our willing admiration. That he wanted enthusiasm, and creative imagination, and lofty sentiment, was not his fault We do not blame him for not being Milton. We love intellectual power in all its forms, and delight in the variety of mind. We blame him only, that his passions, prejudices, and bigotry engaged him in the unworthy task of obscuring the brighter glory of one of the most gifted and virtuous men. We would even treat what we deem the faults of Johnson with a tenderness approaching respect; for they were results, to a degree which man cannot estimate, of a diseased, irritable, nervous, unhappy physical temperament, and belonged to the body more than to the mind. We only ask the friends of genius not to put their faith in Johnson's delineations of it. His biographical works are tinged with his notoriously strong prejudices, and of all his 'Lives,' we hold that of Milton to be the most apocryphal.

We here close our general remarks on Milton's intellectual and moral qualities. We venerate him as a man of genius; but still more as a man of magnanimity and Christian virtue, who regarded genius and poetry as sacred gifts, imparted to

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him not to amuse men, or to build up a reputation, but that he might quicken and call forth what was great and divine in his fellow-creatures, and might secure the only true fame, the admiration of minds which his writings were to kindle and exalt.

We come now to the examination of the newly discovered 'Treatise on Christian Doctrine.' This work, we have said, owes its chief interest to the character of its author. From its very nature, it cannot engage and fix general attention. It consists very much of collections of texts of scripture, which, however exciting in their proper places, are read with little thought or emotion when taken from their ordinary connexion, and marshalled under systematic heads. Milton aims to give us the doctrines of revelation in its own words. We have them in a phraseology long familiar to us; and we are disappointed; for we expected to see them, not in the language of the Bible, but as existing in the mind of Milton, modified by his peculiar intellect and sensibility, combined and embodied with his various knowledge, illustrated by the analogies, brightened by the new lights, and clothed with the associations with which they were surrounded by this gifted man. We hoped to see these doctrines as they were viewed by Milton in his moments of solemn feeling and deep contemplation, when they pervaded and moved his whole soul. Still there are passages in which Milton's mind is laid open to us. We refer to the parts of the work, where the peculiarity of his opinions obliges him to state his reasons for adopting them; and these we value highly, for the vigour and independence of intellect with which they are impressed. The work is plain and unambitious in style. Its characteristics are a calm earnestness, and that profound veneration for scripture, which certain denominations of Christians, who have little congeniality with Milton, seem to claim as a monopoly.

His introduction is worthy of every man's attention, as a deliberate, mild assertion of the dearest right of human nature, that of free inquiry.

'If I communicate the result of my inquiries to the world at large; if, as God is my witness, it be with a friendly and benignant feeling towards mankind, that I readily give as wide a circulation as possible to what I esteem my best and richest pos-

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session, I hope to meet with a candid reception from all parties, and that none at least will take unjust offence, even though many things should be brought to light, which will at once be seen to differ from certain received opinions. I earnestly beseech all lovers of truth, not to cry out that the church is thrown into confusion by that freedom of discussion and inquiry, which is granted to the schools, and ought certainly to be refused to no believer, since we are ordered *to prove all things*, and since the daily progress of the light of truth is productive far less of disturbance to the church, than of illumination and edification.' Vol. I. p. 5, 6.

'It has also been my object to make it appear from the opinions I shall be found to have advanced, whether new or old, of how much consequence to the Christian religion is the liberty, not only of winnowing and sifting every doctrine, but also of thinking and even writing respecting it, according to our individual faith and persuasion; an inference which will be stronger in proportion to the weight and importance of those opinions, or rather in proportion to the authority of Scripture, on the abundant testimony of which they rest. Without this liberty there is neither religion nor gospel—force alone prevails,—by which it is disgraceful for the christian religion to be supported. Without this liberty we are still enslaved, not indeed, as formerly, under the divine law, but, what is worst of all, under the law of man, or to speak more truly, under a barbarous tyranny.'
Vol. I. p. 7, 8.

On that great subject, the character of God, Milton has given nothing particularly worthy of notice, except that he is more disposed than Christians in general, to conceive of the Supreme Being under the forms and affections of human nature.

'If God habitually assign to himself the members and form of man, why should we be afraid of attributing to him what he attributes to himself, so long as what is imperfection and weakness, when viewed in reference to ourselves, be considered as most complete and excellent whenever it is imputed to God.'
Vol. I. p. 23.

Milton is not the first Christian, who has thought to render the Supreme Being more interesting by giving him human shape. We doubt the wisdom of this expedient. To spiritualize our conceptions of him, seems to us the true process for strengthening our intimacy with him; for in this way only can we think of him as immediately present to our minds. As far

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as we give him a material form, we must assign to him a place, and that place will almost necessarily be a distant one, and thus we shall remove him from the soul which is his true temple. Besides, a definite form clashes with God's infinity, which is his supreme distinction, and on no account to be obscured; for strange as it may seem to those who know not their own nature, this incomprehensible attribute, is that, which above all things constitutes the correspondence or adaptation, if we may so speak, of God to the human mind.

In treating of God's Efficiency, Milton strenuously maintains human freedom, in opposition to the Calvinistic doctrine of predestination. He maintains, that God's decrees do not encroach on moral liberty; for our free agency is the very object decreed and predestined by the Creator. He maintains that some of the passages of Scripture, which speak of election, are to be understood of an election to outward privileges, not to everlasting life; and that in other texts, which relate to the future state, the election spoken of is not an arbitrary choice of individuals, but of that class or description of persons, be it large or small, who shall comply with the prescribed terms of salvation; in other words, it is a conditional, not an absolute election, and such that every individual, if he will, may be included in it. Milton has so far told us truth. We wish that we could add, that he had thrown new light on free agency. This great subject has indeed baffled as yet the deepest thinkers, and seems now to be consigned with other sublime topics, under the sweeping denomination of metaphysics, to general neglect. But let it not be given up in despair. The time is coming, when the human intellect is to strike into new fields, and to view itself, and its Creator, and the universe from new positions, and we trust that the darkness which has so long hung over our moral nature will be gradually dispersed. This attribute of free agency, through which an intelligent being is strictly and properly a cause, an agent, an *originator* of moral good or moral evil, and not a mere machine, determined by outward influences or by a secret yet resistless efficiency of God, which virtually makes Him the author and only author of all human actions,—this mora freedom, which is the best image of the creative energy of the Deity, seems to us the noblest object of philosophical investigation. However questioned and darkened by a host

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of metaphysicians, it is recognised in the common consciousness of every human being. It is the ground of responsibility, the fountain of moral feeling. It is involved in all moral judgments and affections, and thus gives to social life its whole interest; whilst it is the chief tie between the soul and its Creator. The fact, that philosophers have attempted to discard free agency from their explanations of moral phenomena, and to subject all human action to necessity, to mechanical causes, or other extraneous influences, is proof enough, that the science of the mind has as yet penetrated little beneath the surface, that the depths of the soul are still unexplored.

Milton naturally passes from his chapter on the Supreme Being to the consideration of those topics, which have always been connected with this part of theology; we mean, the character of Jesus Christ, and the nature of the Holy Spirit. All our readers are probably aware that Milton has here declared himself an anti-trinitarian, and strenuously asserted the strict and proper unity of God. His chapter on 'the Son of God' is the most elaborate one in the work. His 'prefatory remarks' are highly interesting, as joining with a manly assertion of his right, an affectionate desire to conciliate the Christians from whom he differed.

'I cannot enter upon subjects of so much difficulty as the *Son of God* and the *Holy Spirit*, without again premising a few introductory words. If indeed I were a member of the Church of Rome, which requires implicit obedience to its creed on all points of faith, I should have acquiesced from education or habit in its simple decree and authority, even though it denies that the doctrine of the trinity, as now received, is capable of being proved from any passage of Scripture. But since I enrol myself among the number of those who acknowledge the word of God alone as the rule of faith, and freely advance what appears to me much more clearly deducible from the Holy Scriptures than the commonly received opinion, I see no reason why any one who belongs to the same Protestant or Reformed Church, and professes to acknowledge the same rule of faith as myself, should take offence at my freedom, particularly as I impose my authority on no one, but merely propose what I think more worthy of belief than the creed in general acceptation. I only entreat that my readers will ponder and examine my statements in a spirit which desires to discover nothing but the truth, and with a mind

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free from prejudice. For without intending to oppose the authority of Scripture, which I consider inviolably sacred, I only take upon myself to refute human interpretations as often as the occasion requires, conformably to my right or rather to my duty as a man. If indeed those with whom I have to contend were able to produce direct attestation from heaven to the truth of the doctrine which they espouse, it would be nothing less than impiety to venture to raise, I do not say a clamour, but so much as a murmur against it. But inasmuch as they can lay claim to nothing more than human powers, assisted by that spiritual illumination which is common to all, it is not unreasonable that they should on their part allow the privileges of diligent research and free discussion to another inquirer, who is seeking truth through the same means and in the same way as themselves, and whose desire of benefiting mankind is equal to their own.'

Vol. I. pp. 103, 104, 105.

Milton teaches, that the Son of God is a distinct being from God, and inferior to him, that he existed before the world was made, that he is the first of the creation of God, and that afterwards, all other things were made by him, as the instrument or minister of his Father. He maintains, in agreement with Dr Clarke, that the Holy Spirit is a person, an intelligent agent, but created and inferior to God. This opinion of Milton is the more remarkable, because he admits, that before the time of Christ, the Jews, though accustomed to the phrase, Holy Spirit, never attached to it the idea of personality, and that both in the Old and the New Testament, it is often used to express God himself or his power and agency. It is strange, that after these concessions, he could have found a difficulty in giving a figurative interpretation to the few passages in the New Testament which speak of the Holy Spirit as a person.

We are unable within our limits to give a sketch of Milton's strong reasoning against the Supreme Divinity of Jesus Christ. We must, however, pause a moment to thank God that he has raised up this illustrious advocate of the long obscured doctrine of the Divine Unity. We can now bring forward the three greatest and noblest minds of modern times, and we may add of the christian era, as witnesses to that Great Truth, of which in an humbler and narrower sphere, we desire to be the defenders. Our Trinitarian adversaries are perpetually ringing in our ears the names of Fathers and Reformers. We take Milton, Locke and Newton, and place them in our front, and want no others

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to oppose to the whole array of great names on the opposite side. Before these intellectual suns, the stars of self-named orthodoxy 'hide their diminished heads.' To these eminent men, God communicated such unusual measures of light and mental energy, that their names spring up spontaneously, when we think or would speak of the greatness of our nature. Their theological opinions were the fruits of patient, profound, reverent study of the Scriptures. They came to this work, with minds not narrowed by a technical, professional education, but accustomed to broad views, to the widest range of thought. They were shackled by no party connexions. They were warped by no clerical ambition, and subdued by no clerical timidity. They came to this subject in the fulness of their strength with free minds open to truth, and with unstained purity of life. They came to it, in an age, when the doctrine of the Trinity was instilled by education, and upheld by the authority of the church, and by penal laws. And what did these great and good men, whose intellectual energy and love of truth have made them the chief benefactors of the human mind, what, we ask, did they discover in the Scriptures? a triple divinity? three infinite agents? three infinite objects of worship? three persons, each of whom possesses his own distinct offices, and yet shares equally in the godhead with the rest? Oh no! Scripture joined with nature and with that secret voice in the heart, which even idolatry could not always stifle, and taught them to bow reverently before the One Infinite Father, and to ascribe to Him alone supreme, self-existent Divinity.

We have called Milton an anti-trinitarian. But we have no desire to identify him with any sect. His mind was too independent and universal to narrow itself to human creeds and parties. He is supposed to have separated himself in his last years from all the denominations around him; and were he now living, we are not sure that he would find one to which he would be strongly attracted. He would probably stand first among that class of Christians, more numerous than is supposed, and, we hope, increasing, who are too jealous of the rights of the mind, and too dissatisfied with the clashing systems of the age, to attach themselves closely to any party; in whom the present improved state of theology has created a consciousness of defect, rather than the triumph of acquisition; who, however partial to their own creed, cannot persuade themselves, that it is

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the ultimate attainment of the human mind, and that distant ages will repeat its articles as reverently as the Catholics do the decrees of Trent; who contend earnestly for free inquiry, not because all who inquire will think as they do, but because some at least may be expected to outstrip them, and to be guides to higher truth. With this nameless and spreading class, we have strong sympathies. We want new light and care not whence it comes; we want reformers worthy of the name; and we should rejoice in such a manifestation of christianity, as would throw all present systems into obscurity.

We come now to a topic, on which Milton will probably startle a majority of readers. He is totally opposed, as were most of the ancient philosophers, to the doctrine of God's creating the universe out of nothing. He maintains, that there can be no action without a passive material on which the act is exerted, and that accordingly the world was framed out of a preexistent matter. To the question, what and whence is this primary matter? he answers, it is from God, 'an efflux of the Deity.' 'It proceeded from God,' and consequently no additional existence was produced by creation, nor is matter capable of annihilation. A specimen of his speculations on this subject is given in the following quotation.

'It is clear then that the world was framed out of matter of some kind or other. For since action and passion are relative terms, and since, consequently, no agent can act externally, unless there be some patient, such as matter, it appears impossible that God could have created this world out of nothing; not from any defect of power on his part, but because it was necessary that something should have previously existed capable of receiving passively the exertion of the divine efficacy. Since, therefore, both Scripture and reason concur in pronouncing that all these things were made, not out of nothing, but out of matter, it necessarily follows, that matter must either have always existed independently of God, or have originated from God at some particular point of time. That matter should have been always independent of God, (seeing that it is only a passive principle, dependent on the Deity, and subservient to him; and seeing, moreover, that as in number, considered abstractly, so also in time or eternity there is no inherent force or efficacy,) that matter, I say, should have existed of itself from all eternity, is inconceivable. If on the contrary it did not exist from all eternity, it is difficult to understand from whence it derives its

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origin. There remains, therefore, but one solution of the difficulty, for which moreover we have the authority of Scripture, namely, that all things are of God.' Vol. I. pp. 236, 237.

This doctrine naturally led Milton to another, viz. that there is no ground for the supposed distinction between body and soul; for if matter is an 'efflux of the Deity,' it is plainly susceptible of intellectual functions. Accordingly our author affirms,

'That man is a living being, intrinsically and properly one and individual, not, compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body,—but the whole man is soul, and the soul man, that is to say, a body, or substance individual, animated, sensitive, and rational.' Vol. I. pp. 250, 251.

We here learn that a passage in Paradise Lost, which we have admired as poetry, was deemed by Milton sound philosophy.

'O Adam, one Almighty is, from whom
All things proceed, and up to him return,
If not deprav'd from good, created all
Such to perfection, *one first matter all*,
Indued with various forms, various degrees
Of substance, and in things that live, of life;
But more refin'd, more spiritous, and pure,
As nearer to him plac'd, or nearer tending
Each in their several active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower
Spirits odorous breathes; flow'rs and their fruit,
Man's nourishment, by gradual scale sublim'd,
To vital spirits aspire, to animal,
To *intellectual*. Par. Lost, b. v. lines 469—485.

These speculations of Milton will be received in this age with more favour or with less aversion, than in his own; for, from the time of Locke, the discussions of philosophers have tended to unsettle our notions of matter, and no man is hardy enough now to say, what it is, or what it may not be. The idealism of Berkeley, though it has never organized a sect, has yet sensibly influenced the modes of thinking among metaphysicians; and the coincidence of this system with the theory of

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certain Hindoo philosophers, may lead us to suspect, that it contains some great latent truth, of which the European and Hindoo intellect, so generally at variance, have caught a glimpse. Matter is indeed a Proteus, which escapes us at the moment we hope to seize it. Priestley was anxious to make the soul material; but for this purpose, he was obliged to change matter from a substance into a power, that is, into no matter at all; so that he destroyed, in attempting to diffuse it. We have thrown out these remarks, to rescue Milton's memory from the imputation, which he was the last man to deserve, of irreverence towards God; for of this some will deem him guilty in tracing matter to the Deity as its fountain. Matter, which seems to common people so intelligible, is still wrapt in mystery. We know it only by its relation to mind, or as an assemblage of powers to awaken certain sensations. Of its relation to God, we may be said to know nothing. Perhaps, as knowledge advances, we shall discover that the Creator is bound to his works by stronger and more intimate ties, than we now imagine. We do not then quarrel with such suggestions as Milton's, though we cannot but wonder at the earnestness with which he follows out such doubtful speculations.

Milton next proceeds to the consideration of man's state in Paradise and as marriage was the only social relation then subsisting, he introduces here his views of that institution, and of polygamy, and divorce. These views show, if not the soundness, yet the characteristic independence of his mind. No part of his book has given such offence as his doctrine of the lawfulness of polygamy, and yet no where is he less liable to reproach. It is plain that his errour was founded on his reverence for Scripture. He saw that polygamy was allowed to the best men in the Old Testament, to patriarchs before the law, who, he says, were the objects of God's special favour, and to eminent individuals in subsequent ages; and finding no prohibition of it in the New Testament, he believed, that not only holy men would be traduced, but Scripture dishonoured, by pronouncing it morally evil. We are aware that some will say, that the practice *is* condemned in the New Testament; and we grant that it is censured by implication in these words of Christ, 'Whosoever shall put away his wife, except it be for

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fornication, and shall marry another, committeth adultery.'* But we believe it to be an indisputable fact, that although Christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the Apostles never denounced it as a crime, and never required their converts to put away all wives but one. What then? some may say, 'are you too the advocates of the lawfulness of polygamy?' We answer, no. We consider our religion as decidedly hostile to this practice; and we add, what seems to us of great importance, that this hostility is not the less decided, because no express prohibition of polygamy is found in the New Testament; for Christianity is not a system of precise legislation, marking out with literal exactness every thing to be done, and every thing to be avoided; but an inculcation of broad principles, which it intrusts to individuals and to society to be applied according to their best discretion. It is through this generous peculiarity, that Christianity is fitted to be a universal religion. Through this, it can subsist and blend itself with all stages of society, and can live in the midst of abuses, which it silently and powerfully overcomes, but against which it would avail little, were it immediately to lift up the voice of denunciation. We all know, that long cherished corruptions, which have sent their roots through the whole frame of a community, cannot be torn up at once, without dissolving society. To Christainity is committed the sublime office of eradicating all the errours and evils of the world; but this it does by a process corresponding with man's nature, by working a gradual revolution in the mind, which in its turn works a safe and effectual revolution in manners and life. No argument, therefore, in favour of a practice can be adduced from the fact, that it is not explicitly reprobated in the New Testament. For example, Christianity went forth into communities, where multitudes were held in slavery, and all ranks were ground and oppressed by despotism; abuses on which the spirit of our religion frowns as sternly as on any which can be named. Yet Christianity did not command the master to free his slaves, or the despot to descend from his absolute throne; but satisfied itself with proclaiming sublime truths in regard to God's paternal character and administration, and broad and generous principles of action; leaving to these the work of breaking every chain by a gradual, inward, irresistible influence,

* Matt. xix, 9.

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and of asserting the essential equality and unalienable rights of the whole human race.—We cannot leave this topic, without adding, that not only Milton's errour on polygamy, but many other noxious mistakes, have resulted from measuring Christianity by the condition of the primitive church, as if *that* were the standard of faith and practice, as if every thing allowed then were wise and good, as if the religion were then unfolded in all its power and extent. The truth is, that Christianity was then in its infancy. The Apostles communicated its great truths to the rude minds of Jews and Heathens; but the primitive church did not and could not understand all that was involved in those principles, all the applications of which they are susceptible, all the influences they were to exert on the human mind, all the combinations they were to form with the new truths which time was to unfold, all the new lights in which they were to be placed, all the adaptations to human nature and to more advanced states of society, which they were progressively to manifest. In the first age the religion was administered with a wise and merciful conformity to the capacities of its recipients. With the progress of intelligence, and the developement of the moral faculties, Christianity is freeing itself, and ought to be freed, from the local, temporary and accidental associations of its childhood. Its great principles are coming forth more distinctly and brightly, and condemning abuses and errours, which have passed current for ages. This great truth, for such we deem it, that Christianity is a growing light, and that it must be more or less expounded by every age for itself, was not sufficiently apprehended by Milton; nor is it now understood as it will be. For want of apprehending it, Christianity is administered now too much as it was in ages, when nothing of our literature, philosophy, and spirit of improvement existed; and consequently it does not, we fear, exert that entire and supreme sway over strong and cultivated minds which is its due, and which it must one day obtain.

Milton has connected with polygamy the subject of divorce, on which he is known to have differed from many Christians. He strenuously maintains in the work under review, and more largely in other treatises, that the violation of the marriage bed is not the sole ground of divorce, but that 'the perpetual interruption of peace and affection by mutual differences and unkindness is a sufficient reason' for dissolving the conjugal relation. On this topic we cannot enlarge.

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We now arrive at that part of Milton's work, in which his powerful mind might have been expected to look beyond the prevalent opinions of his day, but in which he has followed the beaten road almost without deviation, seldom noticing difficulties, and hardly seeming to know their existence. We refer to the great subjects of the moral condition of mankind, and of redemption by Jesus Christ. The doctrine of original sin he has assumed as true, and his faith in it was evidently strengthened by his doctrine of the identity of the soul with the body, in consequence of which he teaches, that souls are propagated from parents to children, and not immediately derived from God, and that they are born with an hereditary taint, just as the body contracts hereditary disease. It is humiliating to add, that he supports this doctrine of the propagation of sin by physical contagion, on the ground, that it relieves the Creator from the charge of originating the corruption which we are said to bring into life; as if the infinitely pure and good God could, by a covert agency, infect with moral evil the passive and powerless mind of the infant, and then absolve himself of the horrible work by imputing it to instruments of his own ordination! Milton does not, however, believe in total depravity, feeling that this would free men from guilt, by taking away all power; and he therefore leaves us a portion of the divine image, not enough to give us a chance of virtue, but enough to take away excuse from sin. Such are the 'tender mercies' of theology! With respect to Christ's mediation, he supposes, that Christ saves us by bearing our punishment and in this way satisfying God's justice. His views indeed are not expressed with much precision, and seem to have been formed without much investigation. On these great subjects, of human nature and redemption, we confess, we are disappointed in finding the spirit of Milton satisfying itself with the degrading notions which prevailed around him. But we remember, that it is the order of Providence, that the greatest minds should sympathize much with their age, and that they contribute the more to the progress of mankind, by not advancing too fast and too far beyond their cotemporaries. In this part of his work, Milton maintains, that the death threatened to sin extends equally to body and soul, which indeed he was bound to do, as he holds the soul and body to be one; and he then proceeds to defend with his usual power the necessary inference, that all consciousness

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is suspended between death and the resurrection. We have no faith in this doctrine, but we respect the courage with which he admits and maintains whatever can be fairly deduced from his opinions.

Having concluded the subject of redemption, he passes to what he calls 'man's renovation, or the change whereby the sinner is brought into a state of grace;' and here, though he is not always perspicuous, yet he seldom deviates from what was then the beaten road. We owe it, however, to Milton, to say, that, although he sometimes approached, he never adopted Calvinism. All the distinguishing articles of that creed, total depravity, election and reprobation, Christ's dying for the elect only, irresistible grace, the perseverance of the saints, and justification by mere faith, all are denied and opposed by him, and some with great strength. Swayed as Milton was by the age in which he lived, his spirit could not be subdued to the heart-withering faith of the Genevan school.

We now come to a subject, in which Milton was deeply interested, we mean Christian Liberty, under which head may be included the discipline of the church, the power of ministers, and the rights of the people. To vindicate the liberty of Christians, and to secure them from all outward impositions and ordinances, he maintains that the whole Mosaic law is abolished, so that no part is binding on Christians; a doctrine which may startle many, who believe that the moral precepts of that law are as binding now as ever. But such persons differ little in reality from Milton, whose true meaning is, that these precepts bind Christians, not through the authority of Moses, which is wholly done away, but only because they are taken up and incorporated into Christianity, which is our only law, and which has set forth whatever was permanently valuable in Judaism in a more perfect form, and with more powerful sanctions.

As another branch of the Liberty of Christians, he maintains, as we may well suppose, the right of every believer to consult the Scriptures and to judge of them for himself. Not satisfied with this, he takes the ground of Quakerism, and maintains that the Christian, in addition to the Scriptures, has an inward guide, with which no human authority should interfere.

'Under the Gospel we possess, as it were, a twofold Scripture, one external, which is the written word, and the other

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internal, which is the Holy Spirit, written in the hearts of believers, according to the promise of God, and with the intent that it should by no means be neglected.' Vol. 2. p. 172. 'The external Scripture * * * has been liable to frequent corruption, and in some instances has been corrupted, through the number, and occasionally the bad faith of those by whom it has been handed down, the variety and discrepancy of the original manuscripts, and the additional diversity produced by subsequent transcripts and printed editions. But the Spirit which leads to truth cannot be corrupted, neither is it easy to deceive a man who is really spiritual.' p. 173. 'It is difficult to conjecture the purpose of Providence in committing the writings of the New Testament to such uncertain and variable guardianship, unless it were to teach us by this very circumstance, that the Spirit which is given to us is a more certain guide than Scripture, whom, therefore, it is our duty to follow.' p. 174. 'Hence it follows, that when an acquiescence in human opinions or an obedience to human authority in matters of religion is exacted, in the name either of the church or of the christian magistrate, from those who are themselves led individually by the Spirit of God, this is in effect to impose a yoke, not on man, but on the Holy Spirit itself.' p. 176.

This, in words, is genuine Quakerism; but whether Milton understood by the Holy Spirit that *immediate* revelation, which forms the leading doctrine of that creed, we doubt. To this doctrine it may be objected, and we think Milton must have felt the objection, that it disparages and discourages our faculties, and produces inaction of mind, leading men to expect from a sudden flash from heaven the truth, which we are taught to seek by the right use of our own powers. We imagine, that Milton believed that the Holy Spirit works with and by our own understandings, and, instead of superseding reason, invigorates and extends it. But this is not the only place, where his precise views are obscured by general expressions, or by rapid and superficial notices of subjects.

In Milton's views of the church and the ministry, we have other proofs of his construing the Scriptures in the manner most favourable to Christian Liberty. He teaches that the universal Church has no head but Christ, and that the power arrogated by popes, councils, and bishops, is gross usurpation. In regard to particular churches he is a strict congregationalist. Each church, he says, is competent to its own government,

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and connected with others only by the bond of charity. No others are authorized to interfere with any of its concerns, but in the way of brotherly counsel.

'Every church consisting of the above parts,' (i. e. well instructed believers,) 'however small its numbers, is to be considered as in itself an integral and perfect church, so far as regards its religious rights; nor has it any superior on earth, whether individual, or assembly, or convention, to whom it can be lawfully required to render submission; inasmuch as no believer out of its pale, nor any order or council of men whatever, has a greater right than itself to expect a participation in the written word and the promises, in the presence of Christ, in the presiding influence of the Spirit, and in those gracious gifts which are the reward of united prayer.' Vol. II. p. 193.

The choice of the minister, he says, belongs to the people. The minister, if possible, should serve the church gratuitously, and live by the labour of his own hands. This unpaid service he pronounces more noble and consonant to our Lord's example and that of the Apostles. In accordance with these views, he favours the idea of a church consisting of few members.

'All that pertains to the worship of God and the salvation of believers, all, in short, that is necessary to constitute a church, may be duly and orderly transacted in a particular church, within the walls of a private house, and where the numbers assembled are inconsiderable. Nay, such a church, when in compliance with the interested views of its pastor it allows of an increase of numbers beyond what is convenient, deprives itself in a great measure of the advantages to be derived from meeting in common.' Vol. II. p. 194.

He maintains that ministers are not to monopolize public instruction, or the administration of the ordinances; but that all Christians, having sufficient gifts, are to participate in these services.

'The custom of holding assemblies is to be maintained. not after the present mode, but according to the apostolical institution, which did not ordain that an individual. and he a stipendiary, should have the sole right of speaking from a higher place, but that each believer in turn should be authorized to speak, or prophecy, or teach, or exhort, according to his gifts; insomuch that even the weakest among the brethren had the privilege of

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asking questions, and consulting the elders and more experienced members of the congregation.' Vol. II. p. 203. 'Any believer is competent to act as an *ordinary minister*, according as convenience may require, provided only he be endowed with the necessary gifts; these gifts constituting his mission.' p. 153. 'If therefore it be competent to any believer whatever to preach the gospel, provided he be furnished with the requisite gifts, it is also competent to him to administer the right of baptism; inasmuch as the latter office is inferior to the former.' p. 157. 'With regard to the Lord's supper also, it has been shown, in the preceding chapter that all are entitled to participate in that rite, but that the privilege of dispensing the elements is confined to no particular man, or order of men.' p. 158.

We entirely accord with the spirit of freedom which these passages breathe; but from some of the particular views we dissent. The great errour of Milton lies in supposing that the primitive church was meant to be a model for all ages. But can we suppose, that the church at its birth, when it was poor, persecuted, hemmed in by Judaism and Heathenism, supplied imperfectly with written rules and records, dependent for instruction chiefly on inspired teachers, and composed of converts who had grown up and been steeped in Jewish and Heathen errours, can we imagine, that in these circumstances the church took a form which it ought to retain as sacred and unalterable, in its triumphs, and prosperity, and diffusion, and in ages of greater light and refinement? We know that in the first ages there were no ministers with salaries, or edifices for public worship. Christians met in private houses, and sometimes in the obscurest they could find. On these occasions, the services were not monopolized by an individual, but shared by the fraternity; nor is there a hint in the New Testament that the administration of the Lord's Supper and Baptism was confined to the minister. But in all this we have no rule for the present day. Indeed it seems to us utterly repugnant to the idea of a universal religion, intended for all ages and nations, and for all the progressive states of society to the end of the world, to suppose that in its infancy it established an order of worship, instruction and discipline, which was to remain inviolable in all future times. This doctrine of an inflexible form, seems to us servile, superstitious and disparaging to Christianity. Our religion is too spiritual and inward, and cares too little about its exteriour, to bind itself in this everlasting chain. The ac-

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knowledged indefiniteness of the New Testament in regard to this subject, is no mean proof of the enlarged and prospective wisdom of its founder. We believe, that with the diffusion of liberal views, the question will arise, whether our religion cannot be taught and administered in methods and forms more adapted, than those which now prevail, to its spirit and great design, to the principles of human nature, and to the condition and wants of society. Among the changes which may grow from this discussion, we do not anticipate the adoption of Milton's plan of sentencing ministers to earn their bread by the sweat of their brow; for we think that we see reasons in the general spread of knowledge, for enlarging their means and opportunities of study and intellectual culture, that they may meet the increasing demand for more enlightened inculcation of Christian truth. At the same time, it seems to us not unlikely, that, in conformity to Milton's suggestion, public instruction, instead of continuing to be a monopoly of ministers, may be extended freely to men of superiour intelligence and piety, and that the results of this arrangement may be, the infusion of new life, power, and practical wisdom into religious teaching, and the substitution of a more natural, free and various eloquence for the technical and monotonous mode of treating subjects, which clings so often and so obstinately to the performances of the pulpit.—Again, we do not expect, among the changes of forms and outward worship, that Christians, to meet our author's views, will shut their churches and meet in private houses; for large religious edifices, and large congregations, seem to us among the important means of collecting and interesting in Christianity the mass of the community. But perhaps narrower associations for religious improvement may be formed, in which the formalities of public worship will be relaxed, and Christians may reap the benefits of the more familiar and confidential meetings of the primitive converts. It is indeed a great question, how the public administration of Christianity, including modes of discipline, instruction and worship may be rendered more impressive and effectual. This field is almost untrodden: but if we read aright of the signs of the times, the day for exploring it draws nigh.

We have said that whilst we dissent from some of Milton's views on the subject of our present remarks, we agree in their spirit. It was evidently the aim of all his suggestions to strip the clergy, as they are called, of that peculiar, artificial sanctity,

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with which superstition had long arrayed them, and which had made their simple, benignant office one of the worst instruments of ambition and despotism. We believe, that this institution will never exert its true and full power on the church and on the world, until the childish awe, with which it has been viewed, shall be exchanged for enlightened esteem, and until men, instead of expecting from it certain mysterious, undefined influences, shall see in it a rational provision for conveying important truth, and for promoting virtue and happiness, not by magic, but according to the fixed laws of human nature.

The remainder of the 'Treatise on Christian Doctrine' furnishes topics on which we should willingly remark; but we have only time to glance at the opinions in which Milton differs from the majority. He rejects infant baptism and argues against it with his usual earnestness and strength. He not only affirms with many other Christians, that the fourth commandment relating to the Sabbath is abolished with the rest of the Mosaic system, but maintains, what few have done, that under the Gospel no time is appointed for public worship, but that the observance of the first day of the week rests wholly on expediency, and on the agreement of Christians. He believes, that Christ is to appear visibly for the judgment of the world, and that he will reign a thousand years on earth, at the end of which period Satan will assail the church with an innumerable confederacy, and be overwhelmed with everlasting ruin. He speaks of the judgment as beginning with Christ's second advent, and as comprehending his whole government through the millenium, as well as the closing scene, when sentence will be pronounced on evil angels, and on the whole human race. We have now given, we believe, all the peculiarities of Milton's faith. As for that large part of his work, in which he has accumulated scriptural proofs of doctrines and duties in which all Christians are agreed, its general tenour may be understood without further remarks.

It may now be asked, what is the value of this book? We prize it chiefly as a testimony to Milton's profound reverence for the christian religion, and as an assertion of the freedom and rights of the mind. We are obliged to say, that the work throws little new light on the great subjects of which it treats. Some will say, that this ought not to surprise us; for new light is not to be looked for in the department of theology. But if this be true, our religion may be charged with the want of

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adaptation to our nature in an essential point; for one of the most striking features of the human mind is its thirst for constantly enlarging knowledge, and its proneness to lose its interest in subjects which it has exhausted. The chief cause of Milton's failure was, that he sought truth too exclusively in the past, and among the dead. He indeed called no man master, and disclaimed the authority of Fathers, and was evidently dissatisfied with all the sects which had preceded or were spread around him. Still he believed in the perfection of the primitive church, and that Christianity, instead of being carried forward, was to be carried *back* to its original purity. To use his own striking language, 'the lovely form of truth,' which Christians at first embraced, 'had been hewn into a thousand pieces, like the mangled body of Osiris, and scattered to the four winds;' and consequently he believed, that the great duty of her friends was 'to gather up limb by limb and bring together every joint and member.' In conformity with this doctrine, he acted too much as an eclectic theologian, culling something from almost every sect, and endeavouring to form an harmonious system from materials 'gathered from the four winds.' He would have done better, had he sought truth less in other minds, and more in the communion of his own soul with Scripture, nature, God, and itself. The fact is, that the church, from its beginning, has been imperfect in knowledge and practice, and our business is, not to rest in the past, but to use it as a means of a purer and brighter futurity. Christianity began to be corrupted at its birth, to be debased by earthly mixtures, as soon as it touched the earth. The seeds of that corruption which grew and shot up into the overshadowing despotism of papal Rome, were sown in the age of the Apostles, as we learn in the Epistles; and we infer from the condition of the world, that nothing but a stupendous miracle, subverting all the laws of the human mind, could have prevented their developement. Who, that understands human nature, does not know, that old associations are not broken up in a moment; that to minds, plunged in a midnight of errour, truth must gradually open like the dawning day; that old views will mingle with the new; that old ideas, which we wish to banish, will adhere to the old words to which they were formerly attached; and that the sudden and entire eradication of long-rooted errours would be equivalent to the creation of a new intellect? How

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long did the Apostles, under Christ's immediate tuition, withstand his instructions? Even Peter, after the miraculous illumination of the day of Pentecost, remained ignorant, until the message from Cornelius, of that glorious feature of Christianity, the abolition of the Jewish peculiarity, and the equal participation of the Gentiles with the Jews in the blessings of the Messiah. As soon as Christianity was preached, it was blended with Judaism, which had power to neutralize the authority of Paul in many churches. In like manner, it soon began to be 'spoiled' of its simplicity 'by philosophy and science falsely so called,' and to be encumbered by pagan ceremonies. The first Christians were indeed brought into 'wonderful light,' if their christian state be compared with the darkness from which they had emerged; but not if compared with the perfection of knowledge to which Christ came to exalt the human race. The earliest Fathers, as we learn from their works, were not receptive of large communications of truth. Their writings abound in puerilities and marks of childish credulity, and betray that indistinctness of vision, which is experienced by men, who issue from thick darkness into the light of day. In the ages of barbarism, which followed the fall of the Roman empire, Christianity, though it answered wise purposes of providence, was more and more disfigured and obscured. The Reformation was indeed a glorious era; but glorious for its reduction of papal and clerical power, and for the partial liberation of the mind, rather than for immediate improvements of men's apprehensions of Christianity. Some of the reformers invented or brought back as injurious errours as those they overthrew. Luther's consubstantiation differed from the pope's transubstantiation by a syllable, and that was all the gain; and we may safely say, that transubstantiation was a less monstrous doctrine than the five points of Calvin. How vain, therefore, was Milton's search for 'the mangled Osiris,' for 'the lovely form and immortal features of truth,' in the history of the church!

Let us not be misunderstood, as if we would cut off the present age from the past. We mean not, that Milton should have neglected the labours of his predecessors. He believed justly, that all the periods and generations of the human family are bound together by a sublime connexion, and that the wisdom of each age is chiefly a derivation from all pre-

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ceding ages, not excepting the most ancient, just as a noble stream, through its whole extent and in its widest overflowings, still holds communication with its infant springs, gushing out perhaps in the depths of distant forests, or on the heights of solitary mountains. We only mean to say, that the stream of religious knowledge, is to swell and grow through its whole course, and to receive new contributions from gifted minds in successive generations. We only regret that Milton did not draw more from the deep and full fountains of his own soul. We wish only to teach, that antiquity was the infancy of our race, and that its acquisitions, instead of being rested in, are to bear us onward to new heights of truth and virtue. We mean not to complain of Milton for not doing more. He rendered to mankind a far greater service than that of a teacher of an improved theology. He taught and exemplified that spirit of intellectual freedom, through which all the great conquests of truth are to be achieved, and by which the human mind is to attain to a new consciousness of its sublime faculties, and to invigorate and expand itself forever.

We here close our remarks on Milton. In offering this tribute, we have aimed at something higher than to express and gratify our admiration of an eminent man. We believe that an enlightened and exalted mind is a brighter manifestation of God than the outward universe; and we have set forth, as we have been able, the praises of an illustrious servant of the Most High, that, through him, glory may redound to the Father of all spirits, the Fountain of all wisdom and magnanimous virtue. And still more; we believe that the sublime intelligence of Milton was imparted, not for his own sake only, but to awaken kindred virtue and greatness in other souls. Far from regarding him as standing alone and unapproachable, we believe that he is an illustration of what all, who are true to their nature, will become in the progress of their being; and we have held him forth, not to excite an ineffectual admiration, but to stir up our own and others' breasts to an exhilarating pursuit of high and ever-growing attainments in intellect and virtue.

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Intelligence.

The American Unitarian Association is proceeding noiselessly, but steadily and vigorously towards the accomplishment of its designs. What are its objects and wishes, and what the spirit in which it pursues them, our readers have already learned from the Circular of its Executive Committee published in the Christian Examiner, Vol. II. p. 232. We cheerfully lay before them the following address of the same Committee, for the information of the Unitarian public as to its wants and claims, confident that they will not be urged in vain.

'The Executive Committee of the American Unitarian Association ask the attention of Liberal Christians to the claims of the Association. Its Constitution and Circular, exhibiting the objects contemplated, have been for some time before the public. These objects are the diffusion and establishment of christian truth by fair and just means. The time seemed to have arrived, when the friends of Unitarian Christianity in this country, should adopt systematic measures in defence of their views of the Gospel. Religious sects about them were organized into societies, whose avowed purpose was the propagation of their peculiar tenets. It had been alleged against Unitarians, with no little inconsistency, that, while they employed unworthy arts to gain adherents, they were so indifferent to the truth which they professed to hold, as to make no effort for its extension. It was also seen, that much labour was misspent, because it was insulated; that many who were far from a belief in the doctrine of the Trinity, remained inactive from the want of encouragement and sympathy; and that the community were deplorably ignorant of the grounds on which the simple faith of Unitarian Christianity was supported. The circumstances of the times seemed, therefore, to demand 'a concentration of labours, by which interest would be awakened, confidence inspired, and efficiency produced.' In this project there was nothing to which the term sectarian could be in a bad sense applied. An activity and an energy hitherto unknown were pervading the christian world. Should we alone be idle and listless? Our hearts embraced the truth of Jesus with no less ardour than our brethren. Should we by our sluggishness give occasion to others to speak contemptuously of that which we most valued? It could not be. We were called upon by every principle of duty to ourselves and to our religion, to appear as its advocates. We were accounta-

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ble for the progress of pure Christianity. God, in the operations of his moral government, acts through human agents, and by leading us in his Providence to those views of christian doctrine, which we conceive to be genuine, he had imposed upon us a responsibleness which we could not cast off. Frankness and decision were as plainly commanded by our situation, as inquiry and liberality. What methods would most probably enable us to discharge our duty? We might join our exertions to those of other believers, and throw our contributions into their treasuries. But our labour and money would then be given to uphold those opinions which we regard as opposed to the simplicity of the Gospel, and prejudicial to the moral character of man. We must act by ourselves, and the experience of other portions of the Christian church had taught us that association, though liable to abuse, was a means of strength and usefulness.

'The Unitarian Association was formed, we have said, in the single hope, that by its agency the truth might be diffused and established. The circulation of religious knowledge, and cordiality among the friends of liberal Christianity, are the instruments by which these effects will be produced. Instruction is the great engine of improvement. Men read and listen, and if we would bring them to cherish our sentiments, we must afford them an opportunity of understanding those sentiments, and the arguments which prove their correctness. The publication of tracts is therefore one of the chief subjects of attention with the Directors of the Association. Their tracts will contain candid and dispassionate discussions of religious opinions. Their character will be Unitarian and anti-calvinistic; but it is hoped that they will present nothing that shall offend the impartial and serious inquirer. The support of preachers in destitute sections of our country, is another important object; the degree to which it may be carried must depend upon the funds at the disposal of the Association. That a greater spirit of union and cordiality may be awakened among Unitarians, a correspondence has been commenced with gentlemen in different states. The annual meeting may be made to render essential benefit, by collecting members from distant places, who shall confer together, and who, by their presence, will animate and strengthen one another. Such an assembly will offer the best possible opportunity of devising means for any object, connected with the general purposes of the Association.

'From this explanation it will be seen, that co-operation is essential to success. The Directors have been gratified by the approbation expressed. The sums, which have been received.

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for the Treasury, have surpassed expectation; for little has yet been done towards securing an annual receipt equal to the probable expenditure. It is important that simplicity should, as far as possible, be introduced into the concerns of the Association. We look to the voluntary exertions of the friends of truth. The Directors can do comparatively nothing in obtaining subscriptions. These must be offered and solicited by others. If subscribers in each town or parish will form themselves into associations, and choose a treasurer, or if agents will collect and transmit subscriptions, they will relieve the Executive Committee from much anxiety. The subscription of each member will be considered as commencing with the beginning of the year in which it is paid. The necessity of this rule is obvious. Wherever auxiliary societies are formed, it is important that the terms of membership should be the same as those of the general Association. Contributions will be acceptable from those who do not wish to enrol themselves among the subscribers. Ladies are invited to give their assistance by making their pastors life members. Such aid has already been rendered in one or two instances, and will be acknowledged in the Christian Register, whenever it is desired. As the tracts of the Association are printed in fair type, and are sold at the lowest possible price, we cannot but hope that many of them will be purchased for distribution. In this way, an individual may, for a small sum, obtain the means of doing good, and at the same time, enable the Association to pursue its labours. Depositories have been established in the shire towns, to which subscribers in the respective counties will apply for their tracts, and where any quantity may be obtained for circulation. Subscribers are, however, reminded, that if all should use the privilege granted of receiving copies of every publication, the funds of the Association would be nearly exhausted in furnishing them. The amount drawn from each member, who should pay for his tracts at the depository, would be inconsiderable, while the treasury would be relieved from a heavy tax. As useful hints for those, who now belong to Unitarian book societies, we insert an extract from a letter written by a gentleman in one of our cities. 'We will all subscribe to the Association, and let the Book Society quietly drop, without dissolving it, as we hold considerable joint property in books, &c. We will call ourselves and advertise meetings as subscribers to the American Unitarian Association, do business under this name, and correspond, and send delegates to the annual meeting.' This plan appears preferable to any other.

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'These details may be thought tedious; but they have been presented as necessary to an effective co-operation. We close these remarks in the hope, that they will bring the purposes and plans of the Association distinctly before every reader; for we are convinced that a clear understanding of these alone is necessary to produce approbation and assistance.

'The following is a list of the Officers of the Association.

Rev. Aaron Bancroft, Worcester, D. D. *President.*

Hon. Joseph Story, Salem,
Hon. Joseph Lyman, Northampton,
Hon. Charles H. Atherton, n. h.
Henry Wheaton, Esq. n. y.
Rev. James Taylor, penn.
Henry Payson, Esq. md.
Hon. William Cranch, d. c.
Martin L. Hurlbut, Esq. s. c.
} *Vice-Presidents.*

Rev. Henry Ware, Jr.
Rev. James Walker,
Rev. Samuel Barrett,
} *Directors.*

Rev. Ezra S. Gannett, *Secretary.*

Mr Lewis Tappan, *Treasurer*, 19, Water-street.

'The Directors, Secretary, and Treasurer constitute the Executive Committee, who conduct the affairs of the Association.

'The tracts are printed uniformly in 12mo. on a page of the same size with the Unitarian Miscellany, which it is intended the tracts shall resemble in their typographical execution. The pages bear double numbers, one for the tract, and the other for the volume.'

Scientific Library. The want of books of a scientific nature, in this part of the country, has been long felt and lamented, and has at last produced a very general feeling of the necessity of taking some effectual measures to supply it. Urged by this feeling, several gentlemen of various professions met, on the 6th of January last, at the American Academy's room, in the Athenæum, and, after some little discussion, which served to show how strong was the conviction of the necessity of a united effort to procure books of a scientific character, 'Voted,

1st. That a Society be formed, to be called the 'Massachusetts Scientific Library Association.'

2d. That the terms of subscription to said Library shall be as follows, viz: Every person who shall pay to the Treasurer of this Society not less than the sum of $100, shall be entitled to

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one share in the Library and the privileges of membership; which share shall be transferable on payment to the Treasurer of $20 for each transfer. Every person who shall pay as above not less than $50, shall be entitled to a share, with all the privileges aforesaid, during his life. Every person who shall pay annually not less than the sum of $5, shall be entitled to the privileges of membership so long as he shall continue to pay his assessment. Holders of transferable shares and life members shall not be liable to future assessments.

3d. That the funds raised as aforesaid shall be laid out in procuring a Circulating Library, to consist of books on the following subjects, viz:

Mechanics, with their applications to architecture, manufactures, and the arts—mathematics, pure and mixed—natural philosophy—commerce, political economy and statistics—geography—astronomy—agriculture and horticulture—mineralogy, botany and natural history—such voyages and travels as are of a scientific character.

All books on law, medicine, theology, metaphysics, morality, history and literature generally, are to be excluded.

To a community made up in a great measure of men of business, actively engaged in works of public and private utility, in the arts and in commerce, those publications promise to be most useful, which relate directly to the application of science to the arts and business of life, and the commercial transactions of nations. In the selection of books, preference will accordingly be given to those on mechanics, and their various applications, particularly in civil engineering, in the construction of roads and canals, and the application of steam, water, and wind to machinery—and to those on commerce, political economy and statistics.'

A committee to procure subscriptions was chosen, and in a few days nearly seventy subscribers were procured, and the number continues to increase.

It is not to scientific men alone that this subject is interesting. Whoever feels an interest in the introduction and diffusion of practical and theoretical knowledge on those exact sciences, which have most occupied the minds of men; whoever desires to see the internal resources of the country developed and understood, and the mass of the community made thinking and reasoning beings, well informed on the subjects of their own daily pursuits; whoever desires to see our own country take the rank among the nations of the earth, in science and the arts, which she now holds in liberty and happiness, will rejoice in the commencement and success of these exertions.

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Exertions for Soldiers and Sailors.—The British government has taken measures to supply its army with Bibles and Testaments, and its seamen with floating chapels and with preachers, at the public expense. The order and regulations with respect to the army, as promulgated by the Duke of York, the commander in chief, are as follows.

Horse Guards, March 11, 1825.

The enclosed Code of Regulations 'for providing the army with Bibles and Testaments,' having been recommended by the prelates, whose signatures are attached thereto, and approved by the king, I have the commander in chief's command to transmit them for your information and guidance, and to express his royal highness's expectation that they be strictly adhered to by the regiment under your command.

Sir, your most obedient, humble servant,

Officer Commanding. H. TORREN, A. G.

It is proposed that the following arrangements shall be made for providing the army with Bibles and Testaments, through the medium of the Chaplain-General only :—

1. That commanding officers shall be directed, by the adjutant general, to send to the captain-general an immediate return of the number of Bibles, and Books of Common Prayer, in possession of the men, and the number necessary to furnish one to every man who can read.

2. That, exclusive of the requisitions which may follow this circular instruction, the chaplain-general will procure, from the Naval and Military Bible Societies, and other sources, such a number of Bibles and Testaments, and Books of Common Prayer, together with such religious tracts as he may think sufficient, to be lodged, as a depot, in the orderly-room of each corps, in order that recruits, and others, wanting such books, may be provided for from time to time, as they may require them; that these Bibles, &c. shall be kept in a chest, and that the state of this depot of books shall be inspected at the half-yearly inspections, and the number of Bibles, &c. in store, inserted on the back of each half-yearly return to be submitted to the adjutant general. The adjutant general will furnish the chaplain-general, half-yearly, with a return of what is required to keep these depots of books complete.

3. It is proposed that the expense of furnishing these books to the soldiers now in want of them, as well as to all the recruits, who may from time to time join their respective corps, shall be borne by the public;—but that each man who is found, upon the usual periodical examination of his necessaries, to have lost or disposed of his books, shall be again provided from the depot of Bibles

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at his own expense, and commanding officers of corps will address to the chaplain-general a return every six months.

(*Signed*) C. CANTAUR.
E. EBOR.
London, Feb. 1825. W. LONDON.

The *Commercial Institutions of the City of London*, wise in respect to their own interests, have contributed to the funds of the Society instituted in behalf of *seamen*.

Upon looking over the list of donations to the Seamen's Friend Society, attached to the Seventh Annual Report,—says the Editor of the Mariner's Magazine,—our attention was particularly arrested by the liberality of some of the public mercantile Institutions. The monied Institutions of London appear to feel, that they have a deep interest in the efforts that are made to diffuse among seamen principles, which inculcate the strictest integrity, and which enjoin fidelity and industry. Property can certainly be more safely entrusted in the hands of men, who have a due sense of moral obligation, than to those who are dead to all sense of virtue or morality,—men who acknowledge no law but necessity, and who consider an unrestrained indulgence of all the most debasing passions as perfectly legitimate and allowable. *Missionary Herald.*

The Christian Register.—This paper, devoted, as is well known, to the cause of Unitarian Christianity, has lately had it columns enlarged, and exhibits, with its increase of size, an accession of spirit and point, which, with the much greater variety of interesting religious and secular matter it presents, adds greatly to its claims on public favour. With the exception of our own, there is hardly a denomination of Christians, which does not support its newspaper and its other periodical works, and support them well. So long as Unitarians continue to stand alone in this exception, there will not be wanting at least one irrefragable argument in support of the high pretensions, made by others, to a monopoly of active religious zeal.

Church Register.—We have received the first number of a paper under this title, to be published in Philadelphia, and 'devoted principally to the interests of the *church*;' i. e. the Episcopalian Church. When we first cast our eyes upon it, we did think we saw a gleam of hope, that 'the Church' was at length about to give us something *new*, if not something valuable. But when we read in the Prospectus, that the Liturgy, Articles and Homilies were to be explained and vindicated 'consistently with the best *authorities and established practice*,' we confess that this hope was turned to extreme distrust, if not to utter despair.

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Notices of Recent Publications.

1. Prayers for the Use of Families, with Forms for particular Occasions, and for Individuals. Cambridge, 1825. pp. 108.

2. Daily Devotions for a Family, with Occasional Prayers. New York, 1825. pp. 164.

We are happy to find that these volumes have been given to the public. They are of a class of books, highly valuable in themselves; and for which, it is gratifying to perceive, there is an increasing inquiry. The prayers by Jay, Merivale, and the more recent collection by Mr Brooks, have been extensively circulated; and will be found to furnish excellent helps to the performance of a duty, which is still greatly neglected among us. Of the *benefits* of domestic devotion, much is well said in the preface to the latter of the works before us. Of its reasonableness and fitness, no one, we may presume, will question. The same reasons, by which we maintain private prayer to be the duty of individuals, and public worship that of a community, may be offered for domestic devotion. If God is the author of our being, he also sets us in families. If he impart to us of his bounty as individuals, he blesses us at the same time in our domestic relations; and if we acknowledge him in private for personal favours, we can surely offer no sufficient reason why we should not acknowledge him in our families. There are circumstances, also, of frequent occurrence, arising within the domestic circle, awakening the deepest interest and the strongest affections, which, besides the returns of daily wants and blessings, peculiarly invite to prayer. When a new and tender relation is formed; when any important business is commenced; when long absence is to separate one portion from the rest; when a child is given, and a mother's health restored; when sickness awakens anxiety, or death removes a beloved member; on all such occasions of special interest, it seems most reasonable, that they, who are so nearly united in the joy or the sorrow, should unitedly pour out their hearts before God; that mercies should be acknowledged and favours be sought, *in the relation*, in which those mercies have been bestowed, or those favours needed.

Both to these special occasions and to the daily returns of domestic worship, the volumes before us are admirably adapted. The larger of the two, is by the Rev. Edmund Q. Sewall, of Amherst, N. H.; the smaller, we presume we are at liberty to

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state, is from the pen of the gentleman, who has favoured the public with a choice Selection of Hymns and Psalms for social worship, an improved edition of which has recently been published at Cambridge. Though from the nature of the works, something will be found in common with others of a similar class, they appear before the public as original. We regret the necessity, which our limits at present impose upon us, of dispensing with an extended notice of what may be regarded as their distinctive merits. The union of variety with strict simplicity and appropriateness of devotional sentiment, which is the greatest difficulty in the composition of a collection of prayers, has in general been happily attained. We should say, that this was particularly characteristic of the smaller of these volumes; in which will be found a large variety of brief but expressive forms, marked by great purity and solemnity of sentiment and diction. The more extended forms in Mr Sewall's collection will be acceptable to those, who are favoured with leisure and opportunity to devote a large portion of time to religious duties. The volumes together, will, we think, be regarded as among the best manuals we possess, of domestic and private prayer; and we feel ourselves under obligations to the authors who have so successfully contributed to the supply of one of the great spiritual wants of the community.

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3. Hints for the Improvement of Early Education, and Nursery Discipline. Last American, from the Fifth London Edition. 12mo. pp. 168. Salem, James R. Buffum.

The years passed in the nursery are decidedly among the most important in life. For seeds, of good or evil are doubtless sown even in the mind of the infant, which strike their roots deep, and send out their branches wide into the whole character of the man. Nor is their growth less sure or less vigorous, because we cannot tell where or when, or recollect the pains with which we committed them to the soil. A careless word, or look, or gesture, perhaps, makes an important impression on the mind of a child, which with all its train of consequences, goes with him to the grave;—an impression, it may be, which we would not have given him deliberately, for the world. This single reflection must make such a work as that before us, of inestimable value to every conscientious mother, who feels the full weight of her responsibleness. By such an one it appears to have been written; and to the wants of such, and to make such, it is admirably adapted. In style and substance, we regard it the very best manual for the

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purpose expressed in its title, we recollect to have seen; and, in giving it to the public, the distinguished clergyman, who, from his own deep conviction of its value, prepared this beautiful edition of it for the press, has, in our view, conferred no small favour on the community at large. We hope it will be in the hands of every mother, and especially of every young mother. It is written in a plain, perspicuous style, and is throughout characterized by a practicalness, which its being 'the simple result of experience' alone could give it. Especially do we prize it for the tone of religious sentiment that pervades it, and the just importance it gives to the early, and *judicious* inculcation of religious principle,—a topic which we do not think has always received, in works of the kind, all the attention its vast moment deserves.

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4. American Journal of Education. Vol. I, Nos. 1 and 2. Boston, Thomas B. Wait and Son.

We are glad the conductors of this work are encouraged to proceed in an enterprise so deserving of public patronage, as that in which they have engaged. It is a work to be published periodically, and 'devoted exclusively to education.' Among its objects, 'a leading one' is promised to be, 'to furnish *a record of facts*, as to the past and present state of education,' at home and abroad, whether it be '*physical*' or '*moral*,' '*domestic*' or '*personal*,' the education of one sex or the other. But, although 'it will not omit the higher branches of science and literature, nor the training preparatory to professional pursuits,' its 'efforts are to be chiefly directed to *early and elementary education*,' as this is regarded, and justly, as 'more important than that of any other period or department.' We give this abstract of their prospectus, which, after all, is a very imperfect one, to show how wide, and how rich a field these Journalists have entered. And they have entered it with a bold and vigorous step, and, we doubt not, will explore it faithfully, cultivate it skilfully, and reward the patrons of their labours with an abundant harvest of improvement.

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5. Hints on Family Religion. 18mo. pp. 16.

These Hints make a valuable appendage to the smaller of the two Collections of Prayers, which we have already noticed, and deserve the serious attention of every head of a family in the community. As they were intended for popular use, we do wish the author of them had given less frequent occasion for the complaint of obscurity and difficulty in apprehending his

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precise meaning. This complaint cannot reasonably be made so often, however, as to require us materially to qualify the opinion of them we have just expressed.

Dedications and Ordinations.

On the 8th of February, a new granite church for the use of the First Parish, Portland, Maine, was solemnly dedicated to the Most High The Sermon was by Rev. Dr Nichols, the pastor of the parish, who was aided in the services of the day by Rev. Dr Parker of Portsmouth, N. H. 'The interior of the house is 82 by 62 feet, containing on the ground floor 138 pews, and in the gallery 34. Every pew, except 9, which were specially reserved by the parish, has been promptly sold; the sale producing $22,289.'

On the 15th of February, was dedicated to the service of Almighty God, a new church for the South Parish in Portsmouth, N. H. The Introductory Prayer and Selections from the Scriptures were by Rev. Mr Ware of Boston; the Dedicatory Prayer, by Rev. Dr Nichols of Portland, Maine; the Sermon, by Rev. Dr Parker, the pastor of the parish, from Psalm xciii. 5. '*Holiness becometh thy house, O Lord, forever.*'—'The church is built of granite, is 92 feet long, 66 feet wide, and 28 feet high from the basement to the coving; with a portico projecting 17 feet and supported by four granite columns.—On the 16th, 42 pews were sold, and the proceeds, we understand, were about $17,000.'

On the 28th of December, Rev. Thomas R. Sullivan was ordained as Pastor of the Congregational Society in Keene, N. H. The Introductory Prayer was by Rev. Mr Ingersoll, of Burlington, Vermont; the Sermon, by Rev. Mr Brazer of Salem, from Acts xxvi. 1. '*Thou art permitted to speak for thyself*;' the Ordaining Prayer, by Rev. Dr Thayer of Lancaster; the Charge, by Rev. Dr Bancroft of Worcester; the Right Hand of Fellowship, by Rev. Mr Lincoln of Fitchburg; the Address to the Church and Society, by Rev. Mr Ripley of Waltham; and the Concluding Prayer, by Rev. Mr Gannett of Boston.—A Church was publicly gathered on the evening preceding the day of ordination, when a Sermon was preached by Rev. Dr Thayer, from 1 Cor. x. 17.

On the 15th of February, Rev. Bernard Whitman was ordained Pastor of the Second Congregational Church and Society in Waltham. The Introductory Prayer was by Rev. Mr Field of Weston; the Sermon, by Rev. Mr Whitman of Billerica; the Ordaining Prayer, by Rev. Dr Lowell of Boston; the Charge, by Rev. Dr Abbot of Beverly; the Right Hand of Fellowship, by Rev. Mr Ripley of Waltham; and the Concluding Prayer, by Rev. Mr Francis of Watertown.

TO READERS AND CORRESPONDENTS.

The letter of 'Clericus' shall appear in our next Number.

To the author of a piece on 'Faith and Reason,' necessarily reserved for our next Number, we say, that he holds too good a pen not to be often employed in our cause, and we hope to hear from him frequently.

The length of our article of Review, has compelled us to omit several articles of Intelligence and Notices of Recent Publications, as well as the whole List of New Publications, prepared for this number;—a sacrifice, which our readers will doubtless not complain if we make as often as there is a similar call for it.

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THE

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VOL. III.] *March and April*, 1826. [No. II.

Miscellany.

ON THE INCREASE OF CLERICAL LABOURS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

I read some months ago, with great interest, as I doubt not many of your readers did, a sermon from one of our brethren, on the demands of the age upon an earnest and faithful ministry. Removed, as I am, from the sphere of that immediate intercourse and sympathy with other members of my profession, which are the privilege of most of our clergy, this appeal was to me, perhaps, doubly needful as well as peculiarly gratifying. I still remember it with pleasure, and I wish it, and every other effort, to arouse us to a sense of our momentous duties, all success.

But I wish now to bring forward this subject for a different purpose. I wish to bring before your readers the great increase of clerical labours, in consequence of the demands of this age, as an argument for a reasonable and charitable estimate of them.

The rule which Paul lays down for himself, it is proper, or at least it is undoubtedly desirable, that every minister of the Gospel should adopt—that he is ready to do 'as much as in him is.' It is desirable, that a clergyman should be placed in circumstances, that will permit him to devote his whole strength and life to the ministry; and if he is so placed, it is proper that he should so devote himself; he is bound to do it. He is bound, that is to say, not by a pecuniary compensation;—

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for if any recompense of this sort can claim the service of a man's life, it is not to be met with, at least in this country;—but he is laid under this obligation by the magnitude and importance of his work.

I admit, then, that the *ability* of a minister is to be the measure of his exertion, of his studying, of his preaching, of his parochial care. But in considering what he *can* do, we are to take into the account his talents, his health, his situation, and, I will add again, the circumstances of society, the demands of the age upon him. And these last, I repeat, are the considerations, which I am about to propose as an argument for a fair and candid consideration of clerical labours.

Every year, Sir, strengthens my conviction of the importance of that good understanding between the clergy and people, which it is better to preserve by anticipating difficulties, than by explaining them. And one yearly article of your Miscellany would not be lost, I believe, if it should tend to promote that mutual consideration and harmony, on which so much of the benefit of public instruction depends. And much of this benefit *is*, undoubtedly, thus depending;—I was ready to say unhappily depending. At least, it is an indication of a low state of moral sentiment, that any portion of the community should make the character of a minister the standard of their religion; that their religion should rest more on the conduct of others, than on their own reflections and purposes; that they should consider every fault they can find with the clergy as an apology for their own sins.

You will easily infer, that I consider this subject as open to discussion. Certain I am that it *finds* ample discussion in the community. The account between the clergy and people, you will agree with me, I believe, is not yet settled.

It is curious to observe how much men are governed by names, and how opinions once attached to these names descend with them from generation to generation. I know not but the rise of sects and parties, both religious and political, originates partly in the difficulty, which this fact furnishes. There seems to be no way to put certain ideas out of the general mind, but to put away the names, with which they are associated. And thus, we have in the rise of sects and parties, little more than the succession of old principles under new denominations.

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The great professions of life, however, cannot so easily change their names; and these, therefore, will furnish the best illustration of what I was saying. Thus, in the profession of the law; because in former days and worse periods of society, and when the law itself was a more complicated, vague, and indefinite subject, than it now is,—because, I say, in these circumstances, lawyers were unusually addicted, as they were much exposed to the use of art and intrigue, and to take undue advantage of what they called 'the glorious uncertainty of the law,'—it has therefore gone into a maxim with the mass of mankind, and is indeed one of the most fixed and inveterate of the popular impressions, that a lawyer will be, and, almost necessarily by his very profession, will be artful and cunning. So say sundry clever stanzas of poetry; so say the legends of olden time; and so the people will have it to be. Take away the *name* of lawyer, which starts up this associated impression, this ghost of a former reality, and the whole difficulty would be removed. A plain understanding of the case as it now exists, unbiassed too by the irritations of defeat in lawsuits, for which lawyers are not responsible, since a worse thing than litigation would be without it, even disorder and injustice without relief;—a plain and fair understanding of the case as it is, I say, would awaken a new set of ideas in those portions of the community where the old ideas remain.—Thus again, physicians are peculiarly liable to the suspicion of quackery, because in former and less enlightened times, they were, that is, many of the profession were, guilty of quackery. And in the same manner, the charge of *indolence*, in the apprehension of many, still lies against the clergy. And the time has been, when it was a just charge. But in this respect, I shall undertake to show, that the times have greatly altered.

It may be thought by those of your readers, who do not themselves entertain this opinion, that at the present day, it exerts little or no influence on the community around them. But while I am obliged to hold a different judgment on this point, I think also, there are other and equally decisive proofs of a prevailing misapprehension of clerical labours. It certainly is not uncommon to hear complaints of clergymen, as doing less than is expected of them. It is said, that they repeat their sermons too often; or that they do not preach enough in their own pulpits;—that they make too frequent

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exchanges; or that they do not visit their parishes sufficiently, &c. Not a few clergymen have I known, whose health was actually sinking under the labours of their profession, and yet whose reputation was suffering severely from these complaints. From what complaints? Why, truly, that they were not doing enough, though they were already doing beyond their ability!

I do not ascribe these complaints to an unfriendly disposition in those who make them. On the contrary, they often proceed from a real solicitude for the reputation of the ministry; from an affection for those who discharge this office, and a wish that they may stand high in the confidence of their parishioners and the respect of the world. Indeed, I am tempted to say, and it is my conviction certainly with regard to a portion of our societies, that the clergy, if you will allow the expression, *are made too much of.* From the most enlightened of our communities, indeed, the days of priestly domination have passed away. But there is,—not to say a kind of factitious importance given to them,—there is a party feeling about their respectability, of which they have some cause to complain. There is a sectarian solicitude, and a rivalship of churches, about the amount of their labours,—about their reputation for preaching, and for diligence in the parochial care. They are goaded on, perhaps to do all, nay, more than all that in them lies, by comparisons;—nor only by comparisons,—which it is to be hoped for the credit of all concerned, they do not often hear,—but by the exigency of their situation. The country is broken up into sects; and many depend for their very subsistence on extraordinary exertion. I am not insensible, that in all this there are certain advantages, that perfect security and independence are not very safe for any class of men to enjoy; but still it will be allowed, I think, that the divisions of these times, and the rivalships that grow out of them, are circumstances very trying to those who are engaged in the ministry.

It is not, then, as I have said, from any want of interest or friendship for clergymen, that undue, and as I think, unreasonable demands are made upon them, and that when these fail to be satisfied, complaints are made. But it is that the improved character of society and of religious sentiment, and the consequent change that has taken place in clerical labours, are not sufficiently considered. It is this primarily. And then it is, that intellectual toil, and the lassitude often consequent

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upon it, and, in general, that the infirmities of studious and sedentary persons, cannot be justly appreciated by the body of the community.

Let me then endeavour to illustrate somewhat this increased demand upon clerical labour, which has grown out of the improved state of society and of religious sentiment.

Preaching among us has, within the progress of twenty or thirty years, assumed a new character. It was formerly, in this country, almost to the exclusion of all other objects, the preaching of systems of divinity. If you were to look over a body of some thousands of sermons, written fifty years ago, you would be surprised to find how very few of them were of a practical character. I mean now to speak, not without exceptions; but of the average of sermons of that period. Nor would I be guilty of injustice to past times, by any general and unqualified assertions. The Theology of New England in particular, has, undoubtedly, during the last century, made a progress beyond the rest of the country, if not beyond the rest of the world. I mean, that the Calvinistic, the Orthodox Theology, (so called,) has improved. It has made large strides from the old systems; and mind has undoubtedly been developed in the preaching of it. There has been abundance of metaphysical disquisition, and this has called forth more intellectual exertion, than would be required in the mere retailing of the articles of a creed, or the definitions of a system. The preaching of systems, then,—the setting forth of a mere dogmatic Theology, has undergone some modification. But still, though modified, it has, to a great extent, been a preaching of systems, and it has been dogmatical. I appeal, with confidence, to those who can remember the prevailing character of preaching thirty or forty years ago,—and I apprehend, the observation need not be withheld from much of the preaching of the present day,—that it was, and is still, to a very great extent, the preaching of systematic Theology, the statement and defence of what are called the true doctrines; so much so, that by many leading divines of the present day, these doctrines of a merely speculative Theology, are maintained to be the grand instruments of the great religious excitements of the day. Pains is taken in every wearisome repetition of these accounts, to state, with the greatest explicitness and with renewed triumph, that the revival was owing to the more clear

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and naked exposition of these glorious doctrines; so that the doctrines, of course, acquire additional recommendation from this source. The true explanation of this boasted doctrinal influence, I may remark in passing, is, that the clearer exposition of the monstrous dogmas of the popular Theology, makes those who hear them, indignant and angry, as it ought to do, and then they are easily frightened into the notion, that this hostility is a sign of some horrible depravity; since it is opposed, they are erroneously told, to the Gospel;—whereupon they are convinced, as they imagine, of sin; and after some paroxysms of terror and distress, their feelings subside into a calm, which they unwittingly take for a true conversion. I say not, by any means, that this account answers to every case of popular conversion; but it explains, I fear, too many of what may be called *doctrinal* conversions.

But to return;—what, then, is the change that has taken place in preaching, among those with whom the old systems of doctrines have fallen, or are falling into less estimation? I answer, that preaching has become, and is becoming more *practical*. It has taken up the untried and difficult task of applying religion as a vital and active principle to the whole sphere and scene of life,—to every thing that a man does,—to every thing that a man thinks and feels, and purposes,—to every duty and temptation, to every danger and exigency of the daily pursuits and cares of men. It proposes the great work of improving human nature; of disenthralling it from the bonds of superstition; of freeing it from the incumbrances of religious prejudice; of developing the causes of its unhappiness; of opening to it, not the scanty springs of sectarian Theology, but the satisfying fountains of sacred contemplation, of religious peace, of immortal life and happiness. When religious discourses were chiefly valued as expositions of some part of a system of doctrines, little more was necessary, than to resort to a convenient Body of Divinity, as it was called, and the whole matter, statement, argument, scriptural quotation, &c. was found already prepared for use. Writing sermons was scarcely more than a business of compiling. It consisted, chiefly, in repeating what others had written, and what, moreover, every body was ready to admit without question or hesitation. But now, in the great work—for herein will I magnify mine office—in the great work of addressing religion to

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human nature, and of applying it to human life, to the state of society, and the ever varying pursuits of men,—every power of the mind is put in requisition,—observation and reflection, a careful discrimination of duty, and a wise selection of topics to enforce it, invention and imagination, and all the deep and earnest feelings of the heart. The matter that we have to tell the people, is no longer found in the books They are to be read indeed; but they will no longer furnish materials for sermons. At least, they will not to him, whose mind is fixed upon the great and appropriate business of preaching at this day. Life, the active, stirring, bustling scene around us, is our study. A great moral portraiture of human conduct and passions, is to be held up before us;—a great appeal is to be made to human nature, to its conscience, to its need, to its hope;—a new and nearer communing with the soul there is to be; and he who will do any thing of this, will find, that he is put to the exertion and stretch of all his faculties. As society also grows more intelligent and refined, it is more fastidious and difficult to be satisfied. The quickened and earnest spirit of the age, too, has its appropriate desires and necessities; and God forbid that an earnest ministry should be wanting to gratify them!

To these considerations, let me add, that the writing of sermons is a peculiarly difficult species of composition. There is to be some truth, or truths set forth, explained, supported by arguments or defended against objections, illustrated and enforced;—there is an influence to be exerted—at least this is the aim of preaching—on the judgment, on the feelings, or the purposes; and all this is to be done in a discourse, which ordinarily is not to exceed thirty minutes in length. It is not, as in writing a book, where the composer may go on quietly and in some sort indifferently, persuaded that the natural occasions will offer for arousing himself; but there is to be an earnest, or at least, an interesting address to men in the given compass; or the discourse is good for nothing. It may be easily inferred, then, that the writing of sermons is a labour, peculiarly fitted to exhaust the mind, and prey upon the health. At least, it is certain that society will not now be satisfied with any thing short of productions of this nature.

Meanwhile, the call for parochial labour, instead of diminishing as the other demand has increased, has in fact, kept pace with it. Both departments of clerical duty have been

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proportionably enlarged. There is an unprecedented call upon clergymen among us, for visiting. In proportion as a superstitious reverence for this class of the community, has been happily done away; in proportion as they have put off the severity of their manners, and have come down from the high places of their authority, and have mingled freely with men; in proportion as men have become interested in their characters and labours, their society has been desired and valued. I need not enlarge upon this part of the subject, for what I have stated is perfectly notorious. It is so notorious, that you can scarcely go into a parish, and inquire for its peace and prosperity, without hearing complaints from one or another, of the negligence of the minister, in this very respect.

It is to be observed, furthermore, that all this increase of labour, finds fewer hands to discharge it. In the earlier times of our history, many of the churches had two ministers, and the office of visiting the sick was often committed to the deacons and elders. This, now, except in cases of age or ill health, all devolves upon one man.

In these circumstances, I do not deem it unimportant to ask, what is to be done? Here is a double amount of labour, and, in many cases, half the number of persons to perform it. Here are asking, importunate congregations, craving able, refined, earnest discourses, and incessant visiting; and on the other hand, a failing ministry, sick at heart, dying by premature decay, or travelling in foreign lands for health, or struggling on with miserable lassitude, and after all, with many interruptions and seasons of absence from the people for the recovery of strength and spirits to pursue their labours. It was not so, in former days; and a comparison in this respect would strongly corroborate the statement I have made with regard to the increase of clerical labours. No class of men in former times enjoyed more health or lived to a greater age than ministers. Now, how rare is it to meet with an aged clergyman in our pulpits! The fathers, where are they? Where are the counsels of age to guide the inexperience of our youth, and to give weight to the messages of heavenly wisdom?

If it shall be thought by any, that I have stated in too dark colours, the health of the clergy; I have to reply, in the first place, with regard to the fact, that on our New England seaboard,—and this is the region to which all my remarks more

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particularly apply,—that on our New England sea-board, it is notorious that the health of a large proportion of clergymen has failed, or is failing them;—that a multitude of them, to which the invalids of no other profession or occupation bear any proportion, are obliged, regularly, every year, to seek in absence or retirement from their duties, relief and restoration. I have to reply in the second place, that the diseases of studious and sedentary persons, are not of a nature to be generally known and understood. They are mostly chronic; they are diseases, of which, as they are not understood, none are willing to complain; they are not commonly revealed to the public eye, till they have proceeded to a fatal extent. And what lassitude and depression, what weariness and sinking of heart, attend the incipient stages of a consumption, the slow wastings of dyspepsia, the gradual wearing out of the constitution, none but they who suffer in these ways, can know.

But I hear it suggested again; 'why not relax, and go out among your people, and make up for what you cannot study, by what will probably be quite as agreeable to them,—by giving them more of your society?' This observation mistakes two things. It mistakes the nature of parochial visiting; of parochial visiting, I mean, specifically considered as such. Intercourse of this kind must, or should have in view, something more important than the light and fleeting matters of the day. And to engage in useful, and especially religious conversation, with a great variety of minds and tempers, in all possible situations, is often found to require the most awakened and exhausting exercise of the intellect and heart. A day spent in this way is emphatically a day of exhaustion and fatigue. Again, the idea of finding relaxation in this employment, mistakes the nature and effect of intellectual toil. It is not easy to carry a mind, depressed and worn out with this kind of exertion, into society. I am aware that to many, this may be talking in an unknown tongue. They have no idea, that sitting still all day can be any thing but idleness. They have no idea of any fatigue, but that of the limbs and senses. In fact, with all their complaints of toil; with all their envy, perhaps, of those who sit in their studies, while they labour in the heat of the day; with all the slight they throw upon the toils of professional and studious men, they never know what weariness means! that weariness of the soul, which unnerves and palsies

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the whole system, and stretches, as it were, its very sinews upon a rack! They cannot comprehend it, that the studious often retire to their nightly rest, under a more absolute and prostrating fatigue, than any which ever carries the labouring man to his repose; and a fatigue too, unlike his, which has a compensation in its sound and refreshing slumbers; a fatigue that chases sleep from the eyes, and is incapable of calm and healthful repose.

But I need not press this topic further. I have been willing to do it thus far, even at the hazard of being thought to make an appeal in behalf of the clergy to public commiseration, for the sake of asking that reasonable estimate of our labours, and consideration for our deficiencies, which I believe that our congregations are not unwilling, on a real understanding of the case, to give. The case of the clergy, at this day, and in a pretty large section of this country, is certainly a novel one. I believe there never was a period or spot, in the world, where so large demands were made on clerical labour, or where so many have sunk under it.

If now it be asked again, what is to be done?—for I have not introduced this subject as one of mere speculation; I have an answer to make for both parties.

I say, let the people be more moderate in their demands on the strength and ability of the ministers they have; or let them provide more labourers, according to ancient custom, in many of our churches; or let them provide annual assistance and relief for their regular pastors. Let the community, also, be considerate for this sacred profession, lest by unreasonable demands, they make it a burden, which young men, who have sufficient talent or property to provide for themselves in any other way, shall hesitate to take upon themselves; lest parents shall shrink from giving up their sons to this too probable sacrifice of health and comfort.

I think I may on the other hand, answer for myself and my brethren, that we are ready to do as much as in us is. No faithful minister, if he is properly supported, will have a particle of strength, which he is not willing to devote 'on the altar and sacrifice' of his people's welfare. But if the demand for labour, for study, for preaching, for parochial visiting, goes beyond our ability,—then we must be allowed to judge for ourselves, and to answer it to our conscience and to God. We

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have obligations to ourselves and to our families, which will not permit the thoughtless sacrifice of health and life. That man, surely, does worse than mistake his duty, who utterly incapacitates himself for the performance of it. And yet that rash imprudence, that self-destruction, which would be thought inexcusable in every other pursuit and profession, is considered interesting and meritorious in him, whose business it is to urge the lessons of wisdom and duty CLERICUS.

REASON AND FAITH.

JOHN NORRIS, one of the old English divines, who was somewhat distinguished in his day as a metaphysician and theologian, and had the courage to attack Locke's Essay, wrote 'An Account of Reason and Faith in relation to the Mysteries of Christianity.' It was intended as an answer to Toland's 'Christianity not Mysterious,'—and is a very ordinary book, full of the parade of technical reasoning and vague general statements. In the application of the argument, there is a sufficiency of that angry and supercilious invective against Unitarians, which was common at that time, and which certainly has not wholly gone out of fashion yet, though its spirit has been in some places a good deal tamed and civilized. But our principal object in adverting to the work now is to observe, that towards the end of the book the author gathers confidence enough, not only to find no objection to what he calls the mysteries of faith, in that surrender of reason, which they require, but to seize upon this very circumstance as a weapon for their defence; for he maintains it to be a manifest truth, that such strange things could not have been of human origin, since man would never have invented doctrines, which lay such heavy burdens on his reason; and consequently they must have come from a higher source. It has generally been thought sufficient to tell reason, that she must lie down in silent adoration before the mysteries of faith; but Norris improves upon this, and assures us, that if a proposition staggers and confounds reason, on that very account it is the more likely to be of divine authority. He calls in to his aid the author of

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'Entretiens sur la Metaphysique et sur la Religion,' from whom he quotes with much praise the following remarks. 'The more obscure are our mysteries, strange paradox! the more credible they now appear to me. Yes, I find even in the obscurity of our mysteries, received as they are by so many different nations, an invincible proof of their truth. How, for instance, shall we accord the Unity with the Trinity, the society of three different persons with the perfect simplicity of the divine nature? This without doubt is incomprehensible; but not incredible. It is indeed above us;—but let us consider a little, and we shall believe it, at least if we will be of the same religion with the apostles. For supposing they had not known this ineffible mystery, or that they had not taught it to their successors, I maintain that it is not possible that a sentiment so extraordinary should find in the minds of men such a universal belief, as is given to it in the whole church, and among so many different nations. The more this adorable mystery appears monstrous, (suffer the expression of the enemies of our faith,) the more it shocks human reason, the more the imagination mutinies against it, the more obscure, incomprehensible, and impenetrable it is, the less credible is it that it should naturally insinuate itself into the minds and hearts of all Christians of so many and so distant countries.' The writer, from whom this extract is made, then proceeds, in the unwary simplicity of his zeal, to say,—'If Jesus Christ did not watch over his church, the number of Unitarians would quickly exceed that of the orthodox Christians; for there is nothing in the sentiments of these heretics, that does not enter naturally into the mind.'

It is perhaps scarcely worth the while, at this day, to point out the imperfections of the wonderful argument, on which these writers place such fond reliance, and which they seem to consider as so singularly ingenious. Yet a remark or two may not be out of place. Passing by the trifling mistake in the assumption of an universal belief in the orthodox doctrine of the trinity,—we would merely ask them if they would apply the same mode of reasoning to all the errours and absurdities, which sprung up and spread widely after the apostolic age; for it might unquestionably be so applied, with as much propriety and effect. The doctrine of transubstantiation, for instance, in some shape, was for ages almost universally re-

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ceived in christendom. Now how is it possible, that men could ever have invented a notion, which not only confounds and shocks reason, but absolutely contradicts the senses? They must have derived it from the scriptures, the papist might say,—for had not the apostles taught and transmitted it to their successors, it is too monstrous ever to have entered into men's minds. And with the more plausibility might he urge this argument, since he can quote the very words of scripture, in their literal sense, in behalf of his opinion, without being obliged to resort to construction or inference,—an advantage which the trinitarian cannot pretend to claim. Indeed, there is no kind of extravagance in religious speculation, to which this principle would not afford ample protection; for we have only to draw conclusions, according to our own good will and pleasure, from the scriptures, and the more irrational and inconceivable they are, the more probable we may suppose it to be, that they are of divine origin.

Besides, so far is it from being incredible that men should invent strange doctrines in religion, at which 'reason stands aghast,' that these are precisely the things, which they are most likely to invent. One must have been a very superficial or careless observer, not to have learned, that mankind are by no means disposed to be satisfied with the plain, direct, intelligible instructions of christianity, but are ever seeking something more refined, curious, and mystical. Ecclesiastical history will tell us that, from the time when the fathers of the church mingled with the truths of the Gospel the philosophical crudities and speculations, which they brought with them from the schools, down to the present day, there has been a prevalent and strong passion for mystery in religion, for something more imposing than the simplicity of scriptural christianity. The lovers of dark, shadowy, indistinct statements and theories in scriptural things, under various forms, have always outnumbered those, who have deemed clearness and consistency essential to the evidence and the value of their belief. The imagination finds a pleasant excitement in hovering round a subject, to which obscurity has given an appearance of grandeur, however false.—'Atque omne ignotum pro magnifico est.'—There is much more of what may be called *poetical effect* in mysterious than in rational religion, more of that indefinite something, which feeds and gratifies the love of the marvellous, and the

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same reason may be given for it, which Waller gave to king Charles for having written better poetry in praise of Cromwell than of him. 'Poets, Sir, succeed better in fiction, than in truth.' And then this taste for the wonderful and the incomprehensible in religion is well adapted, in many instances, to give scope to that very pride of wisdom, which it professes to humble and to extinguish; for certainly there are not wanting those, with whom to be wiser than others is only to be more unintelligible; and in the same degree in which a doctrine is inexplicable, it forms the better subject for theories, and schemes, and systems. Nowhere does the vanity of speculation find a more busy scene of action, than on topics, in which there is as much darkness and incongruity on the one side, as on the other; and this, we think, might be eminently illustrated by the history of some theological disputes. On the other hand, there are many, who think it no mean merit to sacrifice reason to faith, and deem themselves to have performed a praiseworthy service, an act of moral worth, when they have prostrated their understanding before their religion. Now this disposition, which from these and other causes has always been so general in the christian world, the instructions of our Saviour have no tendency to nourish or encourage; for it is one of their most striking traits, that they have none of the incongruities, or of the parade of obscurity, which captivate the imagination, while they confound the understanding. They are more remarkable for nothing perhaps, than for beautiful simplicity, and for meeting the intellect and the feelings of man in a forthright course. They bring the most solemn truths,—truths concerning God and futurity, and the relation in which man stands to his Creator and Redeemer,—directly to the mind and heart, in all their plainness and power, without turning aside to amuse or perplex us with paradoxical and half revealed doctrines. They are full of that practical and earnest character, which, least of all things, savours of the mystical spirit; and in them every thing is brought to bear in the shortest way on those awful and momentous topics, which constituted the great objects of the Saviour's heavenly mission. It will readily be perceived, that all this is far from being adapted to flatter and employ the passion for the marvellous and the inexplicable; and accordingly men have turned away from the simplicity of the Gospel, and have been better pleased with idols, which their

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own hands have made. Instead, therefore, of its being impossible for mankind to have invented doctrines appalling to reason and defying explanation, these are the very subjects to invite and exercise their invention. Their rational faith might be fixed, and their moral affections moved and sanctified by the plain and direct instructions of Jesus; but in them their invention finds no room to act, and it is therefore forced out to seek its objects elsewhere. It has found them; and one might say beforehand, without knowing how the fact stood, that the doctrine of the trinity and some of its fellow doctrines, were precisely such notions as human ingenuity would be busy in framing and recommending, either creating them wholly from its own resources, and then pressing scripture to their support, or founding them on unjustifiable interpretations of an obscure passage, which occurs here and there in the sacred writings. Indeed with so little truth can it be said that men are not ready to invent and cherish strange and startling opinions, that on the contrary, one of the greatest apprehensions we have sometimes entertained, as to the rapidity of the spread of Unitarianism is, that it does not carry with it the materials for satisfying that craving appetite for mystery, which has been found to prevail so generally under christianity, as well as under other religions.

The attempt, to which we have now adverted, of converting to the defence and recommendation of a doctrine what seemed to be a formidable objection to it, might be deemed a piece of good generalship, were it not so easily exposed. It is in a spirit kindred to that of the following curious sentences from Sir Thomas Brown's 'Religio Medici,' concerning which one is left in doubt, whether they were written with the sneer of irony, or in the honest weakness of enthusiasm. 'Methinks there be not impossibilities enough in religion for an active faith. I love to lose myself in a mystery, and to pursue my reason to an *O Altitudo*. I can answer all the objections of Satan and my rebellious reason, with that odd resolution I learned out of Tertullian,—'certum est, quia impossibile est.' This I think is no vulgar part of faith, to believe a thing not only above, but contrary to reason, and against the arguments of our proper senses.'

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THE BEGINNING AND PERFECTION OF THE GOSPEL.

[Continued from page 23.]

It was the saying of an eminent theologian,* who wrote a hundred years ago, that theology, like the art of the statuary, must reach its perfection, not by adding but by chipping away. 'As much of the material must be taken off,' he says, 'as is useless or out of proportion, till what remains may be the new man sculptured according to the divine image.' This description may need some explanation; but when understood, conveys a very beautiful and important truth. It must not be suspected to imply that any thing need be taken off from the written word, or that the fulness of the sacred law and promise is ever to be diminished, or that there is any thing superfluous or out of shape in the form of our religion, as it was seen by the gifted mind of our Lord and Saviour. To suppose either of these would be to mistake greatly his intention. He means only, that the testimony of our faith will grow simpler as it is better understood; that it is to attain to its glory, not by new accumulations of human system-making and tradition, but by the removal of those which now cleave to it; that in order to correspond to that faultless model, of which its author has given us the idea, it must gradually part with much that now stands connected with it; and that the effect of the progress of intelligence will be to reduce it to its own proper and perfect symmetry.

In the last number, the beginning of the Gospel was represented as imperfect, whatever point we assume as that beginning. Let us now try to define what the perfection is, to which it is continually looking forward and which it is designed at last to reach.

It may not be necessary to repeat,—but on such a subject it is impossible to be too explicit, or too cautious against being misunderstood,—that when our religion is spoken of as having not yet arrived at its perfection, this is said not of its nature and character, but of its developement and our apprehensions of it;—not of what it is in its essence, but of what it appears to us and accomplishes among us. We must consider it as seen by Jesus in its full light and excellence; but it is not

* Turretin.

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seen so now by his followers. To him it was the divine gift, which they have failed to use and estimate aright; the revealed instruction, which they have been dull in comprehending; the mighty influence which they have been slow to feel and to spread; the glorious *ideal* which they have never realized. He received it as the direct commandment, and promise, and manifestation of the Father; and we receive it out of ancient records, and the corruptions of centuries. He beheld it in the spirit, while we must learn of it through the letter. He conceived it in its whole beautiful simplicity, which has been allowed so long to be encumbered and concealed; and in its abundant blessings, of which the world has so long deprived itself, through unworthiness; and he discerned with a prophetic eye its holy triumphs, for which we must wait and pray.

This view of the subject is rational and safe. It teaches in the first place what the perfection of Christianity is not, and thus exposes several errors relating to it, which even at the present day find place and advocates. That perfection is not to be sought for in any abstruse theories, or mystical interpretations, or any new and preternatural enlightening from the spirit of truth. There are some, who think that it is to be attained by extraordinary means and a special influence, and they are expecting some inexplicable flash and feeling of conviction to be afforded them from heaven. Others imagine it to be locked up in the words of the bible, and are groping among all the dreaming fancies of superstition for some key that shall open to them the whole. Some are even giving heed to the pretensions of a Swedish visionary, claiming to be the bearer from God of a new revelation to reveal the past one. These extravagancies of credulity are owing to the false estimate which is so general of the nature and uses of the holy scriptures; as if they were really written by the hand of the Almighty, and the essence of religion were left to be extracted from them alone and forever. On the contrary they are but witnesses and helps for us. It is as such wholly that we are to prize them, and as such we cannot prize them too much. They are our vouchers for the most important facts in the history of man and of his religious improvement, and are intended to assist us in discovering and possessing 'the mind of Christ.'

This account ought not to seem to any to be too loose, more than liberal and dangerous. It is serious, it is useful; it will help

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to secure us against unbelief as well as against zealotry; for what source of scepticism has sent out its troubled streams so widely as the idea that revelation is the very same thing with the documents that tell us of it, and has its safety utterly dependent on the works that from time to time have been thrown up about it; that it lives in each part of a long series and accumulation of recorded opinion and testimony, and is answerable with its life at every point of the complicated whole? What has opened to the enemies of religion so broad a ground of triumph as the custom of its friends to contend about sentences and paragraphs, as if all faith was involved in them, and to speak of the Almighty as if he had written a book on perishable parchment? This is not undervaluing the scriptures. God forbid that we should do so! It is vindicating them rather. It is giving them their own station, and it is a high one, among the oracles of sacred instruction. It is showing them as human means for an intelligible purpose, for the most important and admirable of purposes, and as such inestimable. Try to make them more than this, and you bring them into contempt, and you open through them a tide of superstitions without end. They contain the record of great events and momentous disclosures and promises, resting on the authority of a divine teacher; and as such they take the ground of testimony. They contain, too, the treasures of a various wisdom, which are to be estimated according to their respective values; according as they are in harmony with that supreme and original law of reason and the soul, 'which is not so much a written as an inbred law; which we have not learned, received, read, but from nature herself apprehended, drawn up, drank in; to which we were not educated, but constituted; not trained, but destined.'*

All that has now been offered has a close connexion with the question proposed to be answered, and in fact leads us to the conclusion we are seeking. If Christianity does not consist in the writings which only testify of it, its perfection is not to be found in any arrangement of words into theories and systems. What remains, then, but to look for it in the thorough understanding and general prevalence of its spirit? It is the spirit that gives life, the spirit that bears witness, the spirit that sanctifies. It is the spirit of his Son which God sends into the heart, crying, Father! This is to the christian what the orac-

* Cicero.

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ular breast-plate was to the Jewish dispensation,—its Urim and Thummim, its light and perfection.

And what is this spirit? We answer first in the words of a prophet, the spirit of wisdom and understanding, of counsel and knowledge. The Comforter that Jesus promised and God sent down is TRUTH. Here we have instruction with clearness and authority, on subjects of the most immediate and the deepest interest to us, to which no one who reflects, no one who looks about him or before him as a moral being, can be indifferent;—subjects, on which we need the hand of a heavenly guide because they are vast and confound us, and a ray from the Father's brightness because they are often clouded by our nature's imperfections, and have often lain hidden from its needs. Here we are directed how to use our reason and our affections with respect to our Maker, and are shown the relations in which we stand to Him and the service that he requires and the recompenses that we may expect. Our views of these things are confirmed, and cleared, and expanded by the representations of the gospel; and as the gospel becomes better known, purified from its corruptions, and acknowledged in its power, they will grow yet more distinct and glorious. There is no limit set to our progress in this quiet and elevated wisdom, but the undetermined one of the human mind itself. 'Then shall we know, while we follow on to know, the Lord.' It is not of doctrines that are merely speculative, that are unintelligible, or of no personal use if understood, that our religion in its purity makes any boast; it is not with disputable opinions and verbal subtilties that it feels at all concerned; they are no new and strange principles which it comes to set up among mankind. In a plain speech is its delight, and in simple though sublime realities. It is its highest use and praise to confirm what the wisest and best of every generation have loved to believe and ventured to hope. It does not profess to initiate us into any solemn mysteries. Such have always belonged only to the ignorant who might need them, or to the wiser who would keep them in that need; and how remote was all this from the teaching of him, who spoke in the full light and free air, and addressed alike all who came to him, and drew instruction from the field-flowers and the small birds of heaven! He does not turn our minds to what is too indistinct for them to perceive, or too abstruse for

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them to feel. He throws out the whole glow of his spirit on the paternal character of God, and the duties and hopes of his children. Will not this be discerned one day to be his great and only object, when the peculiarities that stamped themselves on his own age, and all the systems of after devising, shall be disregarded together? Then if men will still hate and slay each other, they will not at least do so for differences of faith; and if it will not be that wars cease to the ends of the earth, it will yet be something, that the venerable name of religion will not be 'taken to a falsehood,' and made to furnish the watch-word and sanctify the carnage.

Again—the perfection of 'the word of Christ' is in an humble piety and confidence towards God. While it teaches us much of the ways and purposes of our heavenly Father, it also teaches, that much must remain hidden and impenetrable; and that equally what we know and what we cannot know should inspire within us the dispositions of submissiveness and trust. All that it discloses is full of assurance, and before all that is veiled it bids us adore. That we should feel this assurance, and that we should be sensible of this obligation to confide, the gospel has given us its pure and noble views of the Divine Being, of his mercy, wisdom and truth. In proportion as from off these views all the errors of artificial divinity,—whether belonging to the first century or to the nineteenth—are scattered like mists and shadows, and in proportion as the minds and hearts of men receive the influence of the returning splendor, our faith is on its way to its consummation. But what a long distance is yet before it! Nothing has been more strangely and variously mistaken than the nature of piety, and under many of its false forms nothing more wild and disastrous than its effects. It has been made to consist in every kind of mental disorder, and been expressed by every abomination. With how many among ourselves it is a gloomy austerity or an unnatural fervor! Some place it in a servile fear, and some in a glowing zeal; some in a melancholy renouncing of this world, and some in the anticipated raptures of a world to come; some in ordinances without, and some in the most questionable impressions within. With how many it is but a passion, and with how many but a pretence! True piety answers to none of these descriptions. It is the silent homage of the soul to its Creator. It is the spirit of praise and reliance;—of praise

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that is never weary and reliance that neither wavers nor repines. It is the habit of acknowledging in all things the Lord of all, of committing ourselves to his keeping, seeking his help, rejoicing in his rule and hoping in his mercy. What might not be expected for mankind, if a principle like this should everywhere spread itself over their actions, and reign in their hearts?

Moral obedience is the perfection of Christ's word; and all separate from this is but as its beginning, its means, its preparation. 'God,' said Peter to the multitude at Jerusalem, 'having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities.' Here is the point, to which all the doctrines and sanctions of the gospel have chief respect. Its truths are for the meek, and its rewards for the faithful. Love that devises no evil, righteousness that commits none, the moral courage that fears none—these are its dispositions. Industry and contentment and peace and every duty and the most blessed hopes,—these are its fruits. It has no changes to produce, no effects to accomplish, independently of ourselves. Its work is no mystical efficacy. It is on the earth, and not on worlds beyond us; on our own hearts, and not on the counsels of heaven; on the generations to come, and not on those which have perished, or are now passing away without the knowledge of it. Its truths are profitable but to those who will embrace them, its consolations are availing but to those who will secure them, its ransoms are paid but for those who will win them. It has done nothing for a single soul that breathes, never can do anything for it, except by making it better. Here is the succour it offers, and here rests all the deliverance it brings. Let Christians remember that with all their light and privileges there is one ground of decision common to them and to the heathen, in the sight of the impartial One. It is, 'in every country he that feareth God and worketh righteousness is accepted of Him.'

THE CHRISTIAN SPECTATOR ON MISSIONS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

Notice was taken some weeks ago in the Christian Register, of the sarcastic style of certain articles lately published in the Christian Spectator. This induced me to look into the

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December number of that work, in which I perused with great interest a review of Dr Ware's Correspondence with Mr Adam, the Appeal to Liberal Christians for the Cause of Christianity in India, and two other pamphlets on the subject of missions. I presume this was one of the articles referred to in the Register. As I read it, I thought it worth answering; for it was written, I found, with considerable eloquence, and not a little skill; and as to sarcasm and ridicule, Sir, if Unitarians say or do any thing which seems to justify that kind of notice, why, let it be ridiculed, I say; we do not often suffer the mistakes of our opponents to escape, without sending after them an arrow or two from the quiver of satire; and it is very natural that they should claim a shot in return, when they see an occasion, and very fair that they should have it, too; and it must furthermore be a pretty poor cause which will not stand a few hits, and an amazingly good one, which is not sometimes exposed to them.

The course pursued in that review is just such a one as might have been expected. The writer begins by asserting, that the subject of foreign missions is evidently an embarrassing one to the 'leaders of Unitarianism;' and that their inaction in that great cause, notwithstanding their numbers and influence and 'overweening pretensions,' is a peculiarity in their character, which has attracted the notice and strong animadversion of their neighbours. He goes on to say that for a long period they maintained a silence on this subject, as convenient as it was dignified; or if the silence was ever broken, it was by the expression of contempt. But in an evil day, for them, a missionary at Calcutta disavowed the doctrine of the Trinity, and a native Bramin renounced idolatry, and published a system of pure Deism to his countrymen; and in a still more evil day, the voice of Mr Adam came over the waters to his brethren in America. The temptation took effect; there was a stir in the camp; columns were written in the newspapers, and articles in the magazines; the time of inaction was declared to be past, and Unitarians were called on to engage in the work of foreign missions. By and by came out the Correspondence between Dr Ware and Mr Adam and Rammohun Roy; then a society for *obtaining information*; then another pamphlet; and then—and then—the pamphlets went comfortably to sleep on the shelves of the pamphlet-mongers. The reviewer next sets

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forth the essential coldness of Unitarianism, and its remarkable likeness to a palace of ice, which in the very act of becoming warm melts away and is destroyed. He therefore prophecies, that if Unitarians should ever grow enthusiastic enough to send out missionaries to the heathen, the effort, from its very nature, will bring them back to the good old fervent doctrines of trinity, total depravity and atonement; and he further foresees and foretells, from the same high ground, that the author of the Appeal will shortly become an orthodox man.

Now, Sir, I will not say that this is all true, but I repeat that it is all fair; and I do not doubt that the reviewer, with the prejudices and piques of his party about him, thought that it was true.

In the remarks which I am about to offer on this subject, it is not impossible that I may occasionally offend all parties, friends and foes. I assume not to be the organ or interpreter of any denomination, but merely to utter my own opinions, for which no one is answerable but myself; and though I cannot pretend to be deeply versed in missionary affairs, I have not let them pass without some attention, or without devoting to the general questions involved in them, many hours of serious thought. If I fall into any mistakes, I shall be happy to see them rectified. If I make any admissions unfavorable to the cause which I have most at heart, I must be content to bear the triumph of one side, and the blame of the other.

The topics discussed in the review, will lead me to speak, first, of the real ability of Unitarians to support foreign missions, and, secondly, of the success which has attended the orthodox missionaries. Then, perhaps, I shall take up some of the miscellaneous items of the review.

And in the first place, Sir, I hold that the reviewer has altogether mistaken and misrepresented the power, influence, and resources of Unitarianism at the present day. He calls us 'a denomination possessing vast resources, and commanding the most powerful instruments of moral influence; a denomination, with all the energy and enthusiasm of its youth and rapid advancement.' We will consider for a moment what these vast resources are. Leaving Massachusetts, for the present, out of the question, let us take a glance at the condition of Unitarianism in other parts of our country.

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Beginning at Maine, we find one flourishing congregation in Portland. Two or three others are scattered through the state, small and unimportant. In New Hampshire the case is very similar; one large society in Portsmouth, and here and there a small one, as in Keene and Amherst. In Vermont I am acquainted with but one avowedly antitrinitarian society, and that is in Burlington. In Rhode Island there is one. In Connecticut there is one, and quite a small one. In New York, the gigantic state of New York, there is one. In New Jersey there is not one, that I know of; Princeton, like a kind of Rome, I suppose, awes heresy into nothingness. In Pennsylvania, there are two or three small ones, just strong enough to hold themselves together, and two or three more, hardly strong enough for that. In Ohio, not one. In Delaware, not one. In Maryland, one, in the city of Baltimore; formerly in prosperity, now in adversity, and obliged to borrow money to save their beautiful church from the hammer; never large. In the District of Columbia, one. In Virginia, not one. In North Carolina, not one. In South Carolina, one. In Georgia, Kentucky, Tennessee, Indiana, Missouri, &c. &c. not one.

There are in several of these states, congregations who *have been called Unitarian;* and so far as their discarding the doctrine of the trinity entitles them to the appellation, they deserve it. But they have little or no effective sympathy with us; they would rather, I believe, decline any cooperation with us; their teachers may be regarded as missionaries themselves among a semi-civilized people; and they cannot be charged with a want of zeal or devotedness, in which qualities they are left behind by none, and for the exercise of which they have ample occasion at home.

I do not intend, nor by any means wish to deny, that scattered through the country, we may number many single names of respectability and influence on our side. But they are insulated; they cannot meet with us; they cannot be reached by us, nor be made useful in a common cause.

Here I pause, and ask, where are the vast resources of American Unitarianism? Are they in those parts of New-England, where a Unitarian minister would be obliged to ride thirty, forty, fifty miles to exchange with a brother Unitarian? Are they in the one almost unobservable handful in the London of the new world? Can they be found in the plain little church at

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Philadelphia, or among the untenanted pews of the splendid one at Baltimore? Or are they to be gathered from the log-houses of those irregular brethren at the west, of whose existence we are chiefly informed by report? Vast resources, Sir! the phrase is ridiculous to the ears of one, who knows, that within the last four years, applications have been made at Boston, from Baltimore, from Washington, from Harrisburg, and other places, for assistance to enable the Unitarians there to build or to retain their houses of worship; to enable them to put a roof over their heads, or keep over them one which was already erected. The optics of the reviewer must have been wonderfully dilated, and dilated by fear, perchance, when he saw the vision of these vast resources. For ourselves, we have never laid claim to them, nor dreamed of them; or if we have, it has been all a dream. How a man would be stared at, or smiled at, who should talk, south of Long Island Sound, or west of Connecticut river, of the vast resources of Unitarianism!

I complain not of the nakedness of our land, nor do I care who spies it out. Both our strength and our weakness are open to inspection, and truth is better than boasting. Neither do I despair at our ill success, and mourn over our gloomy prospects. On the contrary, I think that our success has been remarkable, and that our prospects are cheerful and encouraging. When I consider how little time has elapsed, since an objection to the chief doctrines of orthodoxy could not be whispered safely; when I consider how fond mankind are of mystery, how generally dissatisfied they are with simplicity, and how averse to make reason the interpreter of religion, I am disposed to triumph in the diffusion of liberal sentiments, and to anticipate with confidence their further progress. But the imagination of our vast resources never for a moment entered my head. They were left to be imagined by the reviewer; by a man, who knows that in the whole of his own populous state, there is but a solitary Sabbath-bell, which calls together the worshippers of the One God; who knows that the whole banded power of the country is orthodox; that all the institutions for religious education in the country, with a single exception, are decidedly, and some of them assumingly, popishly orthodox;—I beg pardon of the Catholics, I do not mean them;—yes, by a man who cannot travel toward any point of the compass, without being surrounded by orthodox believers, orthodox manners, and orthodox exclusiveness.

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But I am now ready to speak of the Unitarian resources of Massachusetts, where there is doubtless more Unitarianism than in any other part of the United States. Unitarian societies, more or less flourishing, exist in almost every county, growing more frequent as Boston is approached, the nucleus and headquarters of American Unitarianism. I am not aware of the exact number of these societies, but am quite ready to confess, that, if they could be brought to act on any point, they would be sufficiently numerous and wealthy to effect something of consequence. Why then are they not brought to act on the subject of foreign missions? Is it because Unitarianism is, as the reviewer says it is, essentially cold? No; but the short answer is, because Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the other half. This is the chief reason of our seeming remissness, and it needs some comment.

There cannot be mentioned a more palpable fact, than that our country societies, in general, are only Unitarian in the following respects; they cannot believe the doctrine of the Trinity, nor sympathize cordially with Trinitarians; they take the Examiner, perhaps, instead of the Spectator, and the Register instead of the Recorder; when they want a minister, they send to Cambridge instead of Andover, and when they settle him, a Unitarian and not a Trinitarian brother gives him the right hand of fellowship. And yet he must seldom preach to them liberal doctrine; they are afraid of it, and afraid because they are but half informed; they are resolved not to be Trinitarians, but they are not resolved what they are, nor what they ought to be, in the way of doctrine, for in the way of character they are pious and good. Then there are always some few in a society, very respectable and very fearful, whom the minister is cautioned not to shock or offend, by exhibiting any stronger light than the glimmerings by which they walk, and with which they are contented; and so, because two or three must not be shocked, none must be instructed. Surrounded by this timidity, the minister often grows timid himself; keeps to one style of preaching and one round of subjects, and neither excites nor is excited to inquiry, decision and exertion.

Much of this is also true of the Unitarian societies in Boston. I can remember the time, and I am not old, when, though Boston was full of Unitarian sentiment and feeling, there was no open profession of it. A dead silence was maintained in

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the pulpit on doctrinal subjects—a silence which was not disturbed by the press. Then came the Unitarian controversy, and people read it for a while, and a few of the ministers ventured to preach at intervals on the strict unity of God, and converts were made, and eight or nine of our churches were content to go on under the designation of Unitarian churches, though many and loud were the protests against the name. But the name was taken with tolerable unanimity; the utter dismission of orthodox doctrines from the pulpits followed, and the ministers were permitted to preach the plain morality of the Gospel. This would have been very well, if they had been permitted to preach any thing else; but they were not. People were tired of the controversy; some, because they thought they were completely masters of it, and some, because they never liked it. They were called Unitarians, and that was enough; they desired to hear no more about the matter. Controversy excited bad passions, and hurt the temper; the precepts of the Gospel were the rules of life, and why should they be troubled with doctrines and questions, which only ministered to strife, and not to edification? This disposition had been in a great degree fostered by their own champions. No Unitarian pamphlet could be written, without being prefaced by a deprecation of the evils of controversy, and an expression of the writer's deep sorrow that he had been drawn for a moment from the retreats of peace, and dragged into the thorny paths of disputation; and then would follow a peroration concerning the exquisite loveliness of christian charity, and the immense advantages of letting one another alone. In all this there was certainly much truth; and the tenderness of giving offence on the rational side, contrasted advantageously with the first outpourings of orthodox arrogance and denunciation. It looked amiable, and it manifested amiable feelings. But these dispositions were carried to excess, and knew no limitations, exceptions, or circumstances. For my part, I do not see why a man should feel so extremely uneasy, on taking up his pen to expose what he believes to be false, or defend what he believes to be true; and though I am willing to allow that the morality of the Gospel is of paramount importance, I am not ready to grant that it has no doctrines, or that having them, its ministers are not bound to preach them, at proper times and with due discretion. These, however, were not, nor are they now, the prevalent opinions; and the consequence of those other opin-

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ions is, that the old silence is maintained, though with a different character; that the people, though satisfied with ministers of the Unitarian persuasion, and resolved to have no other, are generally unwilling to hear Unitarianism explained or defended, and are therefore not interested in it, nor well versed in its principles; and that those who wish to be informed are seldom gratified, because there are so many who know everything, or desire to know nothing.

In such a state of things, I ask again, where are the vast resources of Unitarianism? How can there be resources, where there is so little of an instructed and lively interest? The resources are not vast, nor even respectable. When a purpose, strictly Unitarian, is to be accomplished, they into whose hands it is committed, know full well, that the interest in Unitarianism, as such, is small indeed, and that its resources are soon exhausted.

Nor is this to be wondered at. Great changes are gradually effected; and such a thorough and general acquaintance with the principles of rational religion, as alone can produce a general and enlightened zeal for those principles, is not yet to be looked for. But I feel confident in saying, that an acquaintance with Unitarianism, and a corresponding zeal for it, are rapidly increasing, and that their fruits will ripen continually; and I rejoice in turning from the indifference of some, to the engagedness of others, to whose exertions, under Providence, the progress of simple Christianity is mainly indebted, and who are not sparing of their time nor their means in promoting those plans of improvement and benevolence, which are laid before the Unitarian public. It is to this small number that we owe the efforts which have been made and are still making for the support and usefulness of the Evangelical Missionary Society, the Theological School at Cambridge, the American Unitarian Association, and other institutions which might be named. And it is this small number, let me observe, Sir, who, not satisfied with what has been done at home, are turning their attention, and striving to turn the attention of others, to the subject of foreign missions. How is this fact reconcilable with the palace of ice theory? Here are men, in whom knowledge produces zeal. Here are men, who, the more firmly they become grounded in the principles of Unitarianism, are the more incited to diffuse religion; and who are repulsed in their exertions and applications, not by those who are well acquainted with the ration-

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al faith, and settled in it by a course of study and thought, but by those who are not so well acquainted with it, nor settled in it. I can account for this in no other way than by making Unitarianism the fire and not the ice. The fire may be but a small one, but it is not on that account ice. The number of thorough Unitarians may be scanty, but if that scanty number is the most zealous, the very last inference which I should think of drawing from the circumstance, would be—that Unitarianism is essentially cold. Nevertheless, I would not be unjust to that paragraph of the reviewer's concerning the palace of ice. It was very prettily interspersed with poetry, and sounded well.

I will mention another fact, Mr Editor, which, at the same time that it will be another index to the extent of our resources, will give rise to the question, where are our missionaries to the heathen to come from? There is but one institution at present in our country, to which we can look for educated ministers of our persuasion. And what is the number of students at the Theological Institution in Cambridge? I have not the catalogue before me, but if my memory serves me, it is about thirty. And how many candidates for the ministry? About ten. Yes, Sir, about ten candidates, to supply the demands of the United States, and the East Indies! ten candidates to fill our vacant pulpits at home, and diffuse Unitarian Christianity through the distant regions of the earth!

There is yet another fact connected with this subject. Some time ago, a sum of money was asked, for the erection of a building to accommodate the theological students at Cambridge, and to increase the means of instruction there. Generous donations were made, but the sum is not yet raised. We have not been able to obtain money enough to pay for a house, and to found a professorship. Does the reviewer suppose, that from the overflowing plenitude of our resources, we would not provide for our own instructers?

If I were disposed retort on the reviewer, for some of his ungentle charges, I should tell him, that though he might not be aware of the circumstance, we did in reality send missionaries among the *heathen*. I should tell him, that a clergyman of our denomination, went, not long ago, to a village within fifty miles of Boston, and preached there, and many joined themselves to him. One of this number was a lawyer. From that moment the orthodox refused to consult him, his business declined, and he was obliged to leave the place. The physician was

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another. The sick would not send for him, and he went away. Some traders adopted the new doctrine; their stores were deserted, and they failed. These things, when I was told of them, put me strongly in mind of the *loss of caste* in India; and I have not yet settled the question, which people needed conversion the most, those orthodox inhabitants of that village, or the poor heathen of Hindostan. And that village is not alone.

And now I will speak of the success of the orthodox missionaries abroad. On this subject I shall say but a few words. It is unnecessary that I should speak on it long. The orthodox magazines teem with inflated accounts of foreign success, and they who are inquisitive may read them through, and they who are credulous may believe them to the letter. Notwithstanding their length and minuteness, I cannot find that much has been done. The Abbe Dubois, Mr Adam, and other missionaries, confess that little or nothing has been done. The Quarterly Review, which is an anti-unitarian work, says that nothing has been done; and in the number for last December, presents such a view of the labours of Mr and Mrs Judson, as impresses us with an idea of the honesty and zeal of that couple, but not of their good sense or their good success. Something like this might be said of almost all the missionaries who have gone to the east. They have gone there under the conviction, that all the Hindoos, Burmese, &c. are destined to eternal punishment, except those whom they can turn to Christianity and save. Hence in a great measure their zeal; and hence the loud and long proclamations, when there is a baptism; and hence the broken speeches in broken English, which are retailed in biographies of little male and female converts, who repeat when they are sick, what they were taught when they were well; and hence all the cant about missions on both sides of the great water, which has given a respectable part of the christian community a sickness, of which I am afraid it will be difficult to cure them. I do not hesitate to say, that next to our want of *resources*, the principal reason of our inactivity regarding missions, is one created by the orthodox themselves. Their language has been so unreasonable on this point, their cant has been so sickening, that it has turned away many a face from the real merits of the subject itself; it has created a disgust, which has deafened many an ear to the voice of application, and kept back many a mind from calm and impartial inquiry.

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In the Sandwich Islands, the missionaries have been truly successful. There is no reason to doubt, that they have very much changed the moral state of that part of the world for the better. To my mind this fact is pretty strong evidence, that little has been done in India. A voice of confidence and reality is heard from those islands, which is not heard from Calcutta or Serampore. There is a formidable array of names and numbers belonging to the India missions; but when you ask for what has been done, you are always referred to the Sandwich Islands. There seem to be more encouraging facts to be had for the asking, in that group, than can be gathered with care from the whole continent of Asia. I have no disposition to deny or to undervalue any good, that has been effected by missionaries any where; and I have no disposition to take all the boasting and swelling of the orthodox about them for sober history.

And here I feel myself bound to observe, that there are many excellent and reflecting Unitarians, who have come to a decided conclusion, that no great good has been brought to pass by missionaries in any quarter of the globe. They think that the experiment has been tried, and that it has failed, and that it may as well be abandoned. This is not my opinion; but they have a right to theirs. Far be it from me to say, that all well informed, and well meaning, and zealous Unitarians, are necessarily zealous for foreign missions. There are many such, who are persuaded that there is no call whatever for missions in the present state of the world. I suspect that neither I, nor the reviewer, may arraign and condemn those individuals at our tribunal, for not thinking as we do; and what the judgment of a far higher tribunal than ours will be, I am sure we have no right to declare.

In the course of this letter, I have advanced the following points. First, that for no object are Unitarian resources vast. Secondly, that the success of the missions of the orthodox has not been such as to warrant any dogmatism on their part. Thirdly, that the puerile manner in which missions and conversions have been represented to the public, have given many good and sensible persons such a distaste to the whole affair, that they do not hear it even mentioned with tolerable patience. Fourthly, that there are some who are opposed to missions, for the present, on principle, and after making what they consider sufficient investigation. Under these circumstances—and in

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stating them I am not aware that I have been influenced by any motive but a single regard to the truth—under these circumstances, the best possible thing which those Unitarians, who were really interested in the cause of foreign missions, could have done, was, *to obtain information;* yes, in spite of the reviewer's sneer, I sincerely believe it was the best thing which they could have done. The only objection which I see to a 'Society for Obtaining Information respecting the State of Religion in India,' is, that its name cannot be pronounced in one breath, and that it looks somewhat awkwardly on the title page of a book. As to the object itself, considering how many thousands of dollars have been wasted in missionary undertakings, it was wise in those Unitarians not to hazard their small means, without first obtaining information, and such as could be depended on; and if the reviewer thinks they ought to have gone to work in the dark, blindly, and *without* information, I hope they will never adopt the reviewer's opinion.

I have left myself no room to pursue my intention of remarking on some other matters contained in the reviewer's performance; but he may hear from me again. In the mean time, I would recommend to him to ponder awhile on the last sentence of his own review. 'God bless the Moravians! And may he pour out on every church in his kingdom the spirit of the *simple, unpretending, noiseless* Moravians.' I have *italicised* three words, in order to guide the reviewer in his meditations. Yours, &c. A SEEKER.

Collections.

[The following extract, in which reference is made to the circumstances under which our forefathers left their native country, is taken from a piece published by John Milton, at London, in 1641, under the title, 'Of Reformation touching Church Discipline in England, and the causes that hitherto have hindered it: in two Books, written to a Friend.']

Amongst many secondary and accessary causes that support monarchy, these are not of least reckoning;*** the love of the subjects, the multitude and valour of the people, and store of treasure. In all these things hath the kingdom been of late sore weakened, and chiefly by the prelates. First, let any

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man consider, that if any prince shall suffer under him a commission of authority to be exercised, till all the land groan and cry out, as against a whip of scorpions, whether this be not likely to lessen, and keel the affections of the subject. Next, what numbers of faithful and freeborn Englishmen, and good Christians, have been constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean, and the savage deserts of America, could hide and shelter from the fury of the bishops? O sir, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head, and tears abundantly flowing from her eyes, to behold so many of her children exposed at once, and thrust from things of dearest necessity, because their conscience could not assent to things which the bishops thought indifferent? What more binding than conscience? What more free than indifferency? Cruel then must that indifferency needs be, that shall violate the strict necessity of conscience; merciless and inhuman that free choice and liberty that shall break asunder the bonds of religion! Let the astrologer be dismayed at the portentous blaze of comets, and impressions in the air, as foretelling troubles and changes to states; I shall believe there cannot be a more ill-boding sign to a nation (God turn the omen from us!) than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country.

How admirably does Milton, in what we next quote from the same piece, answer the ominous cries of the opposers of Unitarians and of some irresolutes among themselves, who, as they see one after another of what we deem the theological errors of the day attempted to be removed, are contiually exclaiming—'do not go too far!'—'where will you stop!'—as if in the work of reformation we *could* go too far, or as if we ought to stop *at all*, till every strong delusion, every mere device of the human understanding, or of the human passions, is utterly destroyed, and truth and goodness are all in all!

Here, 'he says,' I might have ended, but that some objections, which I have heard commonly flying about, press me to the endeavour of an answer. We must not run, they say, into sudden extremes. This is a fallacious rule, unless understood only of the

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actions of virtue about things indifferent; for if it be found that those two extremes be vice and virtue, falsehood and truth, the greater extremity of virtue and superlative truth we run into, the more virtuous and the more wise we become; and he that, flying from degenerate and traditional corruption, fears to shoot himself too far into the meeting embraces of a divinely warranted reformation, had better not have run at all. And for the suddenness, it cannot be feared. * * * If it were sudden and swift, provided still it be from worse to better, certainly we ought to hie us from evil like a torrent, and rid ourselves of corrupt discipline, as we would shake fire out of our bosoms.

Speedy and vehement were the reformations of all the good kings of Judah, though the people had been nuzzled in idolatry ever so long before; they feared not the bugbear danger, nor the lion in the way, that the sluggish and timorous politician thinks he sees. * * *

Let us not dally with God when he offers us a full blessing, to take as much of it as we think will serve our ends, and turn him back the rest upon his hands, lest in his anger he snatch all from us again.

Our next extract, which is equally worth the attention of these improving times with the last, is taken from Milton's work entitled, 'The Reason of Church Government urged against Prelaty.'

As for those many sects and divisions rumoured abroad to be amongst us, it is not hard to perceive, that they are partly the mere fictions and false alarms of the prelates, thereby to cast amazements and panic terrours into the hearts of weaker christians, that they should not venture to change the present deformity of the church, for fear of I know not what worse inconveniences. With the same objected fears and suspicions, we know that subtle prelate Gardner sought to divert the reformation. It may suffice us to be taught by St Paul, that there must be sects for the manifesting of those that are soundhearted. These are but winds and flaws to try the floating vessel of our faith, whether it be stanch and sail well, whether our ballast be just, our anchorage and cable strong. By this is seen who lives by faith and certain knowledge, and who by credulity and the prevailing opinion of the age; whose virtue is of an unchangeable grain, and whose of a slight wash. If God come to try our constancy, we ought not to shrink or stand the less firmly for

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that, but pass on with more steadfast resolution to establish the truth, though it were through a lane of sects and heresies on each side. Other things men do to the glory of God; but sects and errours, it seems, God suffers to be for the glory of good men, that the world may know and reverence their true fortitude and undaunted constancy in the truth. Let us not therefore make these things an incumbrance, or an excuse for our delay in reforming, which God sends us as an incitement to proceed with more honour and alacrity; for if there were no opposition, where were the trial of an unfeigned goodness and magnanimity? Virtue that wavers is not virtue, but vice revolted from itself, and after a while returning. The actions of just and pious men do not darken in their middle course; but Solomon tells us, they are as the shining light, that shineth more and more unto the perfect day. But if we shall suffer the trifling doubts and jealousies of future sects to overcloud the fair beginnings of purposed reformation, let us rather fear that another proverb of the same wise man be not upbraided to us, that the way of the wicked is as darkness, they stumble at they know not what. If sects and schisms be turbulent in the unsettled estate of a church, while it lies under the amending hand, it best beseems our christian courage to think they are but the throes and pangs that go before the birth of reformation, and that the work itself is now in doing. For if we look but on the nature of elemental and mixed things, we know they cannot suffer any change of one kind or quality into another, without the struggle of contrarieties. And in things artificial, seldom any elegance is wrought without a superfluous waste and refuse in the transaction. No marble statue can be politely carved, no fair edifice built without almost as much rubbish and sweeping. Insomuch that even in the spiritual conflict of St Paul's conversion, there fell scales from his eyes, that were not perceived before. No wonder then in the reforming of a church, which is never brought to effect without the fierce encounter of truth and falsehood together, if, as it were the splinters and shards of so violent a jousting, there fall from between the shock many fond errours and fanatic opinions, which, when truth has the upper hand, and the reformation shall be perfected, will easily be rid out of the way, or kept so low, as that they shall be only the exercise of our knowledge, not the disturbance or interruption of our faith.

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We copy the sentences below from the third chapter of the second book of the work last referred to, not only for their beauty, but for the lessons of practical wisdom they may teach us.

Truth, I know not how, hath this unhappiness fatal to her, ere she can come to the trial and inspection of the understanding; being to pass through many little wards and limits of the several affections and desires, she cannot shift it but must put on such colours and attire, as those pathetic handmaids of the soul please to lead her in to their queen; and if she find so much favour with them, they let her pass in her own likeness; if not, they bring her into the presence habited and coloured like a notorious falsehood. And contrary, when any falsehood comes that way, if they like the errand she brings, they are so artful to counterfeit the very shape and visage of truth, that the understanding, not being able to discern the fucus which these enchantresses with such cunning have laid upon the features sometimes of truth, sometimes of falsehood interchangeably, sentences for the most part one for the other at the first blush, according to the subtle imposture of these sensual mistresses, that keep the ports and passages between her and the object.

Poetry.

TO THE IVY.—By Mrs. Hemans.

Oh! how could fancy crown with *thee;*
In ancient days the God of wine,
And bid thee at the banquet be
Companion of the vine?
Thy home, wild plant, is where each sound
Of revelry hath long been o'er;
Where song's full notes once peal'd around,
But now are heard no more.

The Roman on his battle plains,
Where kings before his eagles bent,
Entwin'd thee with exulting strains,
Around the victor's tent.

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Yet there though fresh in glossy green
Triumphantly thy boughs might wave,
Better thou lov'st the silent scene,
Around the victor's grave.

Where sleep the sons of ages flown,
The bards and heroes of the past;
Where through the halls of glory gone,
Murmurs the wintry blast;
Where years are hastening to efface,
Each record of the grand and fair;
Thou, in thy solitary grace,
Wreath of the tomb, art there!

Thou, o'er the shrines of fallen Gods,
On classic plains, dost mantling spread,
And veil the desolate abodes,
And cities of the dead.
Deserted palaces of kings,
Arches of triumph long o'erthrown,
And all once glorious earthly things
At length are thine alone.

Oh! many a temple, once sublime,
Beneath the blue Italian sky,
Hath nought of beauty left by time,
Save thy wild tapestry.
And rear'd midst crags and clouds, 'tis thine
To wave, where banners waved of yore,
O'er mouldering tow'rs by lonely Rhine,
Cresting the rocky shore.

High from the fields of air look down,
Those eyries of a vanish'd race;
Homes of the mighty, whose renown
Hath passed and left no trace.
But thou art there, thy foliage bright
Unchang'd the mountain storm can brave;—
Thou that wilt climb the loftiest height,
And deck the humblest grave!

The breathing forms of Parian stone,
That rise round grandeur's marble halls;
The vivid hues by painting thrown
Rich o'er the glowing walls;

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Th' Acanthus on Corinthian fanes,
In sculptur'd beauty waving fair;—
These perish all—and what remains?
Thou—thou alone art there!

'Tis still the same; where'er we tread,
The wrecks of human power we see,
The marvels of all ages fled,
Left to decay and thee.
And still let man his fabrics rear,
August in beauty, grace, and strength;—
Days pass—Thou Ivy never sear!—
And all is thine at length!

THE REVELLERS.—By the Same.

Ring, joyous chords! yet again, again!
A swifter still, and a wilder strain!
They are here!—the fair face, and the careless heart,
And stars shall wane ere the mirthful part.
—But I met a dimly mournful glance,
In a sudden turn of the flying dance;
I heard the tone of a heavy sigh,
In a pause of the thrilling melody;
And it is not well, that Wo should breathe
On the bright spring-flowers of the festal wreath;
—Ye that to Thought and Grief belong,
Leave, leave the Hall of Song!

Ring, joyous chords!—but who art *thou*,
With the shadowy locks o'er thy pale young brow,
And the world of dreaming gloom that lies
In the misty depths of thy soft dark eyes?
—Thou hast loved, fair girl, thou hast loved too well!
Thou art mourning now o'er a broken spell,
Thou hast poured thy heart's rich treasures forth,
And art unrepaid for their priceless worth!
—Mourn on!—yet come thou not *here* the while;
It is but a pain to see thee smile!
—There is not a tone in our songs for thee,
Home with thy sorrows flee!

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Ring, joyous chords!—yet again, again!
—But what dost *thou* with the revel's train?
A silvery voice through the soft air floats,
But thou hast no part in the gladdening notes;
There are bright young faces that pass thee by,
But they fix no glance of thy wandering eye!
Away! there's a void in thy yearning breast,
Thou weary man! wilt thou here find rest?
Away! for thy thoughts from the scene have fled,
And the love of *thy* spirit is with the dead!
Thou art but more lone midst the sounds of mirth!—
Back to thy silent hearth!

Ring, joyous chords!—yet again, again!
A swifter still, and a wilder strain!
—But *thou*, though a reckless mien be thine,
And thy lip be crown'd with the foaming wine,
By the fitful bursts of thy laughter loud,
By thine eye's quick flash through its troubled cloud,
I know thee!—it is but the wakeful fear
Of a haunted bosom, that brings thee here!
I know thee!—thou fearest the lonely Night,
With her piercing stars, and her deep wind's might!
There 's a tone in her voice which thou fain would'st shun,
For it asks what the secret soul hath done!
And thou!—there 's a dark weight on thine—away!
Back to thy home, and pray!

Ring, joyous chords!—yet again, again!
A swifter still, and a wilder strain!
And bring new wreaths!—We will banish all,
Save the free in heart, from our festive hall.
On through the maze of the fleet dance, on!
—But where are the young and the lovely?—gone!
Where are the brows with the fresh rose crown'd?
And the floating forms with the bright zone bound?
And the waving locks, and the flying feet,
That still should be where the mirthful meet?
—They are gone—they are fled—they are parted all!
Alas! the forsaken hall!

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Review.

ART. II.—*Remarks on a late Article in the Wesleyan Journal.* By a Member of the Charleston Unitarian Tract Society. Charleston, S. C. 1825. 8vo. pp. 16.

WE are always happy to receive a pamphlet from certain hands in Charleston, because we are always sure that it will reward us well for the trouble of reading it; sure that it contains some original views, or, at least, some fresh and forcible illustrations of old ones. We have seldom seen more argument compressed into a small space, than in the sixteen pages now before us, and we doubt whether a better specimen of what theological controversy ought to be, could any where be found.

The piece is an answer to an article which appeared lately in the Wesleyan Journal, a work which is conducted with some ability, and which set out with more than common professions of liberality and charity. In what manner those professions were maintained in practice, may be judged of by the article in question.

'"*Unitarian Antidote.* Unitarian principles, if *true*, shut all men out of heaven, by denying the Saviour's Divine nature, and atonement; seeing All have sinned and are guilty before God. Rom. iii. 19. And a created being—can by no means redeem his brother, nor give to God a ransom for him. Psal. xlix. 7.

'"Hebrews i. 6, 7, it is written, when he (the Father) bringeth in the first begotten into the world, he saith, Let all the Angels of God worship him. * * * * Thy throne, O God, is forever and ever. Hence Reason concludes that Christ is essentially God; or all the Angels of God (who disobey not his command) are idolaters.

'"The oracles of God declare, All manner of sin and blasphemy (against the Father and the Son) shall be forgiven to men; but blasphemy against the Spirit shall not be forgiven. Hence Reason, 'infallible Reason!' infers, If either is greatest in the adorable Trinity, it is God the Holy Ghost.

'"But greater or lesser in infinity is not; inferior Godhead shocks our sense; Jesus was inferior to the Father, as touching his manhood. John xiv. 28. He was a Son given and slain, intentionally, from the foundation of the world. Rev. xiii. 8. And the first born from the dead of every creature. Col. i. 15, 18.

'"But our Redeemer from everlasting, Isa. lxiii. 16, had not the inferior name of Son. In the beginning was the Word, and

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the Word was with God, from eternity; and the Word, made flesh, was God, and dwelt among us. John i. 14; x. 30. And as it was in the beginning, so after his ascension, His Name is called the Word of God. Rev. xix. 13. He who is, and who was, and who cometh—He that liveth and was dead, and is alive for evermore, saith, I am Alpha, and Omega, the First, and the Last, the Lord God Almighty. Isa. xliv. 6; Rev. 1. 5. 8. 18." '

pp. 3, 4.

In consequence of this curious sample of orthodox text quoting, the author of the pamphlet addressed a letter to the editor of the Journal, requesting his permission to insert a defence, in the same publication which had harboured the attack, 'provided it should contain no bitter insinuation or harsh retort, but a simple statement of scriptural facts and sincere arguments.'

The editor took no notice of this communication, and the defence was published by the author in a separate form. Each position of the offending article is deliberately examined, and proved to be destitute of foundation, excepting the first, that 'all have sinned, and are guilty before God;' a truth which will be allowed by all. The perversion of the passage in the 49th Psalm, will be perceived by any one who will turn to the verse. It furnishes an opportunity to the writer, however, to express some happy thoughts on the general subject of *redemption*. These we pass over, and come to a paragraph, which contains a great deal of sound scripture criticism, not new indeed, but uttered with so much clearness, that the simplest can understand it, and with such vivacity of style, that they who are the most familiar with the controversy will nevertheless peruse it with interest.

'The next passage is as follows. "Heb. i. 6, 7, it is written, when he (the Father) bringeth in the first begotten into the world, he saith, let all the angels of God worship him.* * * Thy throne, O God, is forever and ever. Hence reason concludes, that Christ is essentially God, or all the angels of God (who disobey not his commands) are idolaters."

'No indeed. Reason concludes no such thing. By the way, I am glad to see my trinitarian brethen willing to appeal sometimes to reason. God forbid that we should ever place its authority *above* Scripture, but it is an excellent handmaid to discover the true sense of Scripture, and adopting it as such, I will now join issue with the writer before me. In this passage, then,

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the fatal word, which has deluded our opponents, is, *worship*. They forget that its scriptural signification is not always the adoration which created beings owe to their Creator. In one of Christ's parables, a servant falls down and worships his *master*. (Matt. xviii. 26.) Surely not as the supreme being, but only as an object of deep fear and reverence. So in 1 Chron. xxix. 20, all the congregations worshipped the Lord and *the king*; i. e. "bowed down their heads," in token of legal obedience to the one, and religious awe to the other. That *worship* is said in Scripture to be due to Christ, can never therefore be adduced as a proof of his divinity; and we must always interpret the meaning of the word according to the passage where it occurs, and not according to a preconceived creed. Now, then, let us look at the passage in question, Heb. i. Here we find the apostle descanting on the *official character* of Jesus as the Messiah, not upon his metaphysical divine nature. Instead of confounding Jesus with Jehovah, he says, that God has spoken unto us *by his Son*, in the same way, (mark the very words of the Apostle, *in like manner*,) as he formerly did *by the Prophets*; he says, that God has *appointed* him heir of all things; he says, that Christ is the express *image* of God's person; (an image is generally inferior to the original;) he says, that he *was made* better than the angels; (this cannot be spoken of his human nature, since "man is created a little *lower* than the angels," but it refers to his official character as Messiah, which has been wrongly confounded with his person and nature, and thus caused so many disputes among Christians;) he says, that God has anointed him *above his fellows*, referring, I think, either to the angels or the prophets mentioned in this chapter; otherwise, I should be thankful to know what it means. Does all this phraseology lead us to suppose that Jesus can be the only true and adorable God? Far from it. By the angels being commanded to worship him, therefore, is only meant that as the message of Jesus to mankind was superior in value and importance to any thing that Jehovah had ever before transacted, by means of angels or any other instruments, for the welfare of mankind, so, their inferiority to him is represented by appropriate and expressive acts of reverence. To say, that worship *must* here mean supreme homage, is to assume the decision of the question by our own authority, to say what the context cannot warrant, and what the word in other places does not require. A single objection only remains on this point, and is noticed by the article under consideration. Jehovah is represented as saying to Jesus, "Thy throne, O God, is forever and ever." Here, too, Unitari-

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ans have laboured under an odium for understanding the word, *God*, in an inferior sense to the supreme Jehovah. I maintain, in the first place, that in order to make the verse consistent with the numerous expressions above cited, we are *compelled* to understand it in such an inferior sense. In the second place, this view of the passage is confirmed by the very next verse, where it is said, "therefore, God, even THY GOD, hath anointed thee," &c. Thus evidently making Jesus inferior to some other being. In the third place, our Saviour tells us that, according to Hebrew phraseology, those were called *gods* to *whom the word of God came*. See John x. 35. Thus he furnishes Unitarians with an irresistible argument out of his own mouth. But, in the fourth place, in order to see a reason, if possible, still more unanswerable, look back and see the 45th psalm, from which this very verse, *Thy throne, O God*, &c. is extracted. You will find the verse, not an address to Jehovah, but an address to the king of Israel. The Psalm begins thus; "My heart is inditing a good matter; I speak of the things which I have made *touching the king*." And then the Psalmist proceeds throughout, in exact accordance with this design. In conformity with oriental hyperbole, he addresses the king by the title of *O God*;* because the authority, power, and prerogative of eastern kings, rendered them, as it were, gods upon earth. Here is no straining of passages—no forced interpretations. All is as plain as a child's first lesson to any one who will look at the psalm. The Jews of aftertimes regarded the whole composition as not only originally applicable to King Solomon; (see Rosenmuller's Commentary on this Psalm;) but as prophetic also of their Messiah. In just this light it was, that the author of the Epistle to the Hebrews most forcibly applied it. Unitarians acknowledge the felicity and correctness of the application. They receive Jesus as the true Messiah; they are willing, along with St. Paul, to pay him more regard, worship, or reverence, than to all the prophets, messengers or angels of God; they cannot conceive where the danger or the error of their principles lies, while they thus exalt the *official character* of Jesus as highly as their opponents do; and especially, they cannot comprehend how, in cherishing these sentiments, and favouring these views, and worship-

* 'The passage might very properly be translated, "God is thy throne," instead of "Thy throne, O God," &c. This would at once close the argument as to this verse. But I wish not to take advantage of it. Unitarianism is unaffected by either interpretation.'

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ping the Father alone,* as the supreme and all-originating Spirit, they "shut themselves out of heaven." Is there not quite as much danger of such a fate to be apprehended for those, who, without any just or well considered cause, take up a hasty prejudice against what they incompletely understand, and consign some of the fairest characters in the community, and some of the best men who have ever lived, on account of a difference in the explication of ancient Jewish words and phrases, not only to an exclusion from the precincts of Christianity, but to the regions of eternal wo?' pp. 8—10.

The examination of the article goes on with the same even and firm step, and is concluded thus.

'The article closes with a confused quotation from several separate passages of Scripture, all of which the writer applies to Christ, although in the Bible some are applied to the Father only, and others to his Son only as the *image* of the Father, or head over all things to his church. The following collocation is entirely unwarranted by Scripture. "He that liveth and was dead, and is alive for evermore, saith, I am Alpha and Omega, the First and the Last, the Lord God Almighty. Rev. i. 5. 8. 17." Now he who "was dead" *never said*, that he was the Lord God Almighty. The 8th verse of Rev. ch. first, I maintain, is spoken in the person of God the Father only, and is as follows; "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Still farther, when Christ speaks in the book of Revelation, he *never* applies to himself the phrase from Isaiah, "who art, and who wast, and who art to come." That, as well as the title Lord God Almighty, is only applied to the Supreme Father. They both are always found together, and you will never find either of them in company with the expression, *he who was dead*. Thus see Rev. xi. 17; "saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned." Here the context contains no allusion whatever to the Son. See also Rev. xvi. 5. This distinction, so constantly observed by the author of the book in question, is too marked and too important to be dismissed without regard, and is a manifest proof, that the being, *who was dead*, was not, in John's opin-

* The hour cometh, and now is, when the *true* worshippers shall worship—whom? The Trinity? No! But the FATHER, in spirit and in truth. John iv. 23.

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ion, the Lord God Almighty, nor the being whom Isaiah represents as who is, and who was, and who is to come. One objection more, however, is obvious in this connexion, and remains to be answered. Why are the titles Alpha and Omega, beginning and end, First and Last, ascribed, sometimes to Jehovah, and sometimes to his Christ? The fact itself I will cheerfully allow; and I answer, because, in the same manner as God is the Alpha and Omega, the beginning and the end over his whole created universe, so Christ, "the *image* of the Father," "the head over all things to his *Church*," "the faithful witness, the first-begotten from the dead, and the prince of the kings of the earth," (see Rev. i. 5.) was, in these interesting and most sacred respects, the Alpha and Omega, the beginning and the end, with regard to his church, or to the great gospel dispensation, introduced and established by him. These views of the different relations, which God and Christ bear to each other and to the world, and of the titles ascribed to them in the New Testament, present to my own mind, whatever they may do to others, a harmony and consistency, which, on any other supposition, would be exchanged for doubt, confusion, perplexity, and contradiction. They are as dear to me, as more literal doctrines and explanations are to others. These views cherish no sin within me, they repress no religious emotion, they lower not the gospel scheme, they still represent God alone as the original basis, designer, and support of the whole; they provide for the indefinite exaltation and regard of his Son, the Prince of the moral universe, and they have, I hope, too much of heaven in them to exclude me from that blessed place merely for embracing them. Should I be denied a reward at last, it will be, I deeply and fearfully feel, on far other grounds than an attempt to make Scripture consistent with itself.' pp. 12, 13.

Then follows a caution to the editor and to the Methodists generally.

'I believe the Editor of the Wesleyan Journal to have been perfectly conscientious and well meaning in his endeavours to defend the Trinity. But I would amicably submit to him whether he had better not in future ascertain the arguments of Unitarians in favour of their interpretations of Scripture, before he pronounces on the latter so harsh and severe an accusation, as that they shut men out of heaven.* You ought to think

* See Matt. ch. 25, last 16 verses, where the conditions imposed by Jesus Christ of admission into, or exclusion from the kingdom of heaven, are very different from those in the Wesleyan Journal. Moreover, according to 1 Cor. vi. 10, *Revilers* stand as poor a chance for heaven as Unitarians.

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long and seriously, tenderly, and learnedly, before you presume to excite the suspicion and jealousy of the common mind against men, who have studied the Scriptures as perfectly as yourselves, have consciences as pure, and souls as valuable as your own. Do you suppose, that we deliberately misinterpret the Bible? Do you suppose, that many of us have not been brought into what we esteem God's marvellous light through many unwilling struggles, alarms, and tears, until we were absolutely compelled at last either to avow our belief in the strict Unity of God, or remain hypocritical worshippers before him? Think of the difficulties of scripture language, and of the vast variety of interpretations that must necessarily arise in reading so ancient a book. I repeat that we *must* be tender and candid to each other on these subjects, which we can be without compromising in the least the paramount cause of piety and morality. Is not the Wesleyan Journalist aware how Calvinists might denounce the excellent man whose biography he lately recorded, and who interpreted the important word, *sanctification*, by what would to them appear a loose and dangerous meaning, viz. *perfect love?* Moreover, in No. 3, of the Journal, the writer of the Berry-street Sermons, who is there quoted, after attempting to defend the doctrine of the Trinity, admits, that, to say that, "three are *one*, in the same sense, and in the very same respect, in which three are *three*, would no doubt be a contradiction in terms," What then becomes of the Athanasian Creed? When I apply the admission just laid down to the doctrine of the Trinity, as far as I comprehend it, that doctrine vanishes all away into empty air, and leaves Unitarianism as the only solid and unassailable basis of relief. In short, the admission itself is rank Sabellianism. But no farther on this track at present.

'Let me conclude with seriously and affectionately cautioning the Methodists, now that their better days are coming, not to be lavish of the acrimony and persecuting language to which their own sect has formerly itself been but too much exposed. It is not the way to conciliate and increase converts; but it drives some away in disgust and sorrow, and it feeds the worst passions of those who remain behind. How childish, moreover, to be calling names, and dooming this one and that one to hell! Does it not at least reveal a woful poverty of argument? Unitarian churches have been filled rather than emptied by these bitter denunciations from abroad; for after all, men will venture to such places, with the curiosity that leads youth to creep to the brink of precipices, to see what is there. A glorious prospect on a safe footing often rewards both kinds of adventurers.'

pp. 13—15.

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There is one expression in the article from the Journal, the preeminent absurdity of which must have been perceived by the writer of the reply, though he suffered it to pass in silence. If our readers will turn back to the commencement of that article, they will see that it runs thus; 'Unitarian principles, *if true*, shut all men out of heaven.' Now let us attend to this a moment. If Unitarian principles are *true*, they must of course be approved by God, who is a God of truth; and they must furthermore be expressed in the bible, which is God's word;—and yet they 'shut all men out of heaven;' that is to say, the very same book which contains God's promises of heaven, is also full of principles, coming from the same God, which must necessarily and forever exclude men from it!

This *reasoning* puts us in mind of an anecdote told us by a friend, respecting a conversation which he once happened to have with a clergyman of the establishment, in a country town in England. After the discussion of several indifferent topics, the clergyman began to lament, in a most pathetic manner, the increase of Unitarians, not knowing that our friend was one of the number. He went over the common charges against them, grew angry at the bare recital of their doctrines and apostacies, and at last exclaimed, 'Why Sir! if I thought that Unitarianism was taught in my bible, I would throw it into the fire!' In other words, his attachment to the articles of his church was stronger than his attachment to the bible; and he was attached to his bible, because he was persuaded that it included the articles of his church; and if by any means he should lose that persuasion, away went his bible!

We are aware that both this man, and the author of the article in the Wesleyan Journal, must be rather simple of their kind; and that the more sensible among the orthodox would indignantly disclaim such expressions as we have cited. But we are not aware that such men are scarce, or that they are destitute of influence with the many; and while they continue to dispense their strange declamations, and so long as they are able to affect the minds of the people by them, we see no possible harm, but on the contrary much probable good, that may result from a proper refutation of them. And if we are asked, what we call a proper refutation, we answer, exactly such a one as that which has just passed under our notice;

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not that it is the only one which we have, but because it is the nearest at hand, and the last of the many we have read.

Since the above notice was written, and while it was waiting for the press, two other pamphlets have been received from Charleston, which were occasioned by further offence from the Wesleyan Journal. They are more local in their character, and warmer in their temperature than the first. Not that we would find fault with them, on either of these accounts. The new articles in the Journal were of a local nature themselves, and were to be answered in like manner; and they were moreover so pert, undignified and sophistical, that they could hardly be replied to except in a tone, occasionally at least, of indignant contempt. A controversy thus protracted, however, though it may be of a final good efficacy on the spot of its origin, cannot be of much general interest, and we decline pursuing it. We will only mention one thing which comes out in the course of the dispute, which is, that the 'Antidote' was taken by the Editor of the Wesleyan Journal, without the usual acknowledgment, from an old volume of the Arminian Magazine, published by Mr Wesley. This is his own confession, and is alleged in defence of himself!

ART. III.—*A View of the Internal Evidence of the Christian Religion.* By SOAME JENYNS, Esq. Princeton, N. J.

SOAME JENYNS is one of those from whom it is impossible to withhold censure, and to whom we ought not surely to refuse praise. That he possessed qualities, which entitled him to esteem, and were fitted to inspire affection towards him, as a man, and had some vivacity and was not destitute of skill and vigour, as a writer, has never, we believe, been called in question. He lived much in the world, and is said to have exhibited great sweetness of temper, an easy flow of wit, and affable and engaging manners. He was for thirty eight years successively, a member of Parliament, but appears never to have taken an active part in debate. His pursuits, especially in early life, were chiefly literary. He was known to his cotemporaries as the author of numerous fugitive pieces, with which at different in-

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tervals, during a long life,* he sought to amuse or instruct the public. Much of what he wrote, however, is now forgotten, and we know not that it is worth being remembered.

Whatever be his merits as an author, they are shaded by gross faults. He is more sprightly, than profound, and more ingenious than solid. He is bold, sweeping, and incorrect; often glowing and eloquent, but full of extravagance and paradox. We know not whether we ought, in many instances, to feel more surprise at his premises or conclusion; at the train of reasoning he pursues, or the end for which he employs it. His thoughts are clothed in an attractive dress; but his speculations are at war with common sense and with each other.

His poetry, for he attempted poetry, is light and trifling, and though praised at the time, has long since sunk into neglect. He aimed, however, only to be gay and amusing, and what he attempted, he perhaps accomplished. He confined himself to topics capable only of inspiring local and fugitive interest, and the charms which his subjects wanted, were not supplied by any deep kindling of the imagination or feelings.

He wrote 'Disquisitions' on several subjects, in one of which,† he attempts to revive the old doctrine of the pre-existence of the human soul; the sum of which, as he states it, is, that 'man-

* Born 1703—4, died 1787. The following entry, originally made in the registry of burials for the Parish of Bottisham, by William Lort Mansell, then Rector of that Parish, may be gratifying, as an obituary notice at once chaste and feeling.

'Soame Jenyns, in the 83d year of his age.
What his literary character was,
The world hath already judged for itself;
But it remains for his Parish minister to do his duty,
By declaring,
That while he registers the burial of
Soame Jenyns,
He regrets the loss of one of *the most amiable of men*,
And one of *the truest Christians*.
To the parish of Bottisham he is an irreparable loss.
He was buried in this church, Dec. 27, near midnight,
By William Lort Mansell, sequestrator,
Who thus transgresses the common forms of a Register,
Merely because he thinks it to be
The most solemn and lasting method of recording to posterity,
That the *finest understanding*
Has been united
To the *best heart*.'

† Disquisition III. Works, Vol. II. p. 141. Ed. Dub. 1790.

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kind have existed in some state previous to the present,' in which 'guilt was incurred,' and 'depravity contracted;'—that 'this world was formed for a place of punishment as well as of probation; a prison, or house of correction, in which we are a while confined to receive punishment for the offences of a former, and an opportunity of preparing ourselves for the enjoyment of happiness in a future life.' Some curiosity may be felt to know by what train of reflection he satisfied himself of the truth of this hypothesis; and as the reasoning he employs in its defence is characteristic of his general manner, we shall not hesitate briefly to state it.

He begins by declaring, that the hypothesis alluded to is 'undoubtedly confirmed by reason, by all the appearances of nature, and the doctrines of revelation.' The following is one of the arguments, or rather assertions, for it is nothing but mere assertion, which he employs in support of it. 'Reason assures us, that an immortal soul, which will exist eternally after the dissolution of the body, must have eternally existed before the formation of it; for whatever has no end, can never have had a beginning, but exist in some manner, which bears no relation to time, to us totally incomprehensible; if therefore the soul will continue to exist in a future life, it must have existed in a former.'

He has more of the same quality. He then proceeds to consider the appearances of things; and pours out a long strain of querulous eloquence on the subject of the unhappiness and misery of man, intended to confirm the conclusion, that we were sent hither to be punished for the vices of a former state.—It is easy for a person disposed to take melancholy views of life, to draw a gloomy picture of the sufferings of humanity. But such pictures, we need not say, are necessarily unfaithful. They are delineations of human nature only under certain incidental modifications. They represent only its deformities, its weaknesses, and its maladies. They are shapeless and blurred portraits. They may fit the inmates of a prison or infirmary. But are we to take the unfortunate or degraded occupants of prisons and infirmaries as the true and sole representatives of the condition of human nature on earth? Yet such are the portraits, which Jenyns asks us to survey, and then expects us to admit, that the present life is 'intended for a state of punishment, and therefore must be subsequent to some former, in which this punishment was deserved.'

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He would have us believe, that revelation teaches the same doctrine; 'for although perhaps it is nowhere in the New Testament explicitly enforced, yet throughout the whole tenor of those writings it is every where implied; in them mankind are represented as coming into the world under a load of guilt;'—'Christianity acquaints us, that we are admitted into this life oppressed with guilt and depravity.' Now as it is absurd to suppose, that 'guilt can be contracted without acting, or that we can act without existing,' he thinks the evidence of a pre-existent state too clear to need any 'positive assertion; as if a man at the moment of his entrance into a new country was declared a criminal, it would surely be unnecessary to assert, that he had lived in some other before he came there.'

The author has here fallen on a real difficulty. All guilt is by its nature personal, and supposes will and action. How then can a person be said to be 'born under a load of it?' How can it attach to one not yet in being, or not capable of willing and acting? We know of no other way of removing this difficulty, than to reject, at once, the doctrine of native hereditary depravity. But Soame Jenyns was not much in the habit of calling in question the truth of received doctrines on account of their extravagance and absurdity. By a strange perversity of mind he turned that extravagance and absurdity into an argument for their divinity.

His 'Free Inquiry into the Nature and Origin of Evil,' among the remarks it drew from several quarters, called forth the masterly, but, perhaps, harsh and illiberal criticism of Johnson. The 'Inquiry,' however, is superficial and unsatisfactory, though somewhat pretending and arrogant, and not free from occasional absurdity. It is not surprising, that if Johnson condescended to notice such a work, he should chastise with an unsparing hand. In fact, he poured forth a strain of invective, to which the annals of literary criticism furnish few parallels. How it was received by Jenyns we have no means of knowing. It does not seem to have drawn from him any immediate reply. Perhaps he feared to engage with his gigantic antagonist. At all events, he appears to have submitted in silence, until a second edition of his 'Inquiry' was several years after called for, in the preface to which he attempted a sort of defence; but with the mildness and forbearance, for which

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he is said to have been distinguished, carefully abstained from reflections of a personal nature. That he felt deep resentment against Johnson, however, is evident from an epitaph of six lines, which he wrote on that great critic and moralist, and which his editor, Cole, was indiscreet enough to insert in his collection of Jenyns' works. It has not more force and point than coarseness and vulgarity.

Of the works of Jenyns the 'View of the Internal Evidence of the Christian Religion' is, at the present day, most read, and undoubtedly exhibits most power. We think, however, that its merits have been greatly overrated. It has been, and perhaps continues to be popular with a class of Christians of the school of the late Thomas Scott, who tells us, that when read by him it deeply impressed his mind. We are willing to allow, that it contains much important matter. We assent to many of the author's views, and feel the charms of his eloquence. It would be foolish to condemn it altogether, or assert, that it is the production of a weak or contemptible intellect. But we feel justified in affirming, that it bears the stamp of genius rather than of wisdom, and of ingenuity rather than good sense and judgment.

Whatever be its merits, it has prominent faults. We think it fitted to convey some impressions very injurious to Christianity. We feel the more anxious to point out its errors, as it is written in a style somewhat captivating, and in a tone of confidence and dogmatism adapted to impose on the superficial and unthinking, at the same time, that it holds out views, which, pursued in their consequences, tend to produce scepticism and infidelity.

The subject of which it treats, the Internal Evidences of Christianity, is certainly an important and interesting one, and we agree with the author in thinking, that it has not been 'considered with that attention it deserves.' We add, it is a subject, which is every day growing in importance and interest. Without going into the inquiry how far the alleged miracles of Christianity are fitted to keep alive a veneration for it in future ages, we feel no hesitation in saying, that the time has come when the attention is to be more and more directed to the indications of its origin borne on its features—to the cast of its doctrines and morality—to its tendency, spirit and object. These are evidences, of the force of which all feel capable of judging. They are more within our reach, fall more immediately under

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our observation, than some other species of evidence. The understanding easily gathers them up, renders them familiar, holds and weighs them. They are not of a perishable character, not temporary and fading. They multiply and strengthen with age. They have a sort of universal presence; they are felt, wherever Christianity is received. The evidence from miracles, however satisfactory, is by its nature more local and confined. It overpowers the understandings of spectators; but time takes something from its freshness and strength.

For ourselves, we are disposed to rely much on the marks of a heavenly origin, which Christianity bears on the face of it. We think, that we may appeal with confidence to its internal evidences. They form one of our strong holds, which we do not fear ever being compelled to surrender. Should it be abandoned, Christianity would be in great danger of falling. Let it be admitted, that no marks of divinity are visibly stamped upon its form, we might feel some distrust of other evidence in its favour. If it could be shown to exhibit marks of imperfection, if its doctrines should appear weak or irrational, repugnant to the known character of God, and to the best sentiments and feelings, and noblest aspirations of human nature, we should feel compelled to reject it. No support it is capable of deriving from prophecy or miracles would be sufficient to preserve in our minds a veneration for it.

The importance we ascribe to this class of the evidences for Christianity renders us solicitous, that works designed to present them in a popular form should be free from gross deficiencies and errors. We wish to see them explained and illustrated in a forcible manner—in language fitted to reach the understanding and heart. There is much in them, we conceive, when faithfully stated, adapted to impress both.

The work of Jenyns does not satisfy us. It contains several very exceptionable passages, and is, in some respects, faulty in its general spirit, views and tendency.

Christianity has greatly assisted the reasonings of the moralist; and has, undoubtedly, had the effect of gradually introducing into the world a more pure and elevated tone of moral feeling, than it found at the time of its appearance. This it has accomplished, partly by forbidding gratifications, feelings, and pursuits, which were before fostered or permitted by public sentiment, and partly by strengthening and exalting dispositions, affections and habits, which had been overlooked or neglected.

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Among the 'false virtues' rejected by Christianity, Jenyns, it is well known, places patriotism and friendship. But as his reasoning on the subject of these virtues, has, we suppose, few abettors, and has been often enough censured, we shall take little further notice of it than merely to say, that it affords one among numerous proofs the author has left us of great defect of judgment. One or two observations occur on the subject, which we cannot forbear stating.

Christianity, we know, inculcates 'extensive benevolence.' It is in some sense true, that 'a Christian is of no country, he is a citizen of the world; and his neighbours and countrymen are the inhabitants of the remotest regions, whenever their distresses demand his friendly assistance.' But we are not aware, that universal benevolence excludes affection for individuals, or local collective bodies of men. We should think just the reverse. It is idle to talk of love for the whole, where there is no love of parts; or love of the species, where there is no love of individuals. Our good will should embrace the whole family of man. But there are parts of that family with which we come in more immediate contact, and which are therefore more within the reach of our good offices. There are parts, too, which, from the nature of social relations, have stronger claims on us than others. We are connected with our country by more intimate ties than with other nations. We owe it more gratitude. We have greater opportunities of contributing to its prosperity and happiness, and of thus augmenting the general stock of human enjoyment. It ought then to share most of our affections and cares.

Patriotism, we are told, commands us to 'oppress all other countries to advance the imaginary prosperity of our own.' This is not true. Patriotism, we conceive, no more than other feelings, should be left wild and uncontroled. It has its laws and is subject to restraints. Those laws and restraints are the everlasting and unchangeable obligations of rectitude. The desire to confer 'imaginary' or real benefit on our country does not sanction injustice and oppression. We suppose, that few better patriots have lived in ancient or modern times than the Athenian Aristides. Yet Aristides, in a well known instance, opposed a project admitted to be advantageous to his country, alleging as his sole reason, that it was unjust.

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Our author's reasoning on the subject of patriotism, if it prove any thing, proves too much. It is equally applicable to all the relations of social life. It goes to show, if it is worth anything, that all particular affection for our associates, our connexions, and families, all paternal, filial, and conjugal affection —more than this, all particular regard to ourselves, is forbidden as criminal. But we have already bestowed more time on it than it deserves. The remarks on friendship are liable to the same objections as those on patriotism; and their fallacy may be shown by a similar train of observations.

With the enumeration of the distinguishing virtues of Christianity, 'poorness of spirit, forgiveness of injuries, and charity to all men; repentance, faith, self-abasement, and a detachment from the world,' we are not disposed to find much fault. It is accompanied with several pages of remarks, most of which are just, though we occasionally meet with language and illustrations, with which we are not quite satisfied. The picture, we think, is a little overcharged. There is a little exaggeration and extravagance in some of the author's statements.

On the subject of the doctrines of Christianity, we find more to censure in the work before us. We object to the assertion, that Christianity 'exhibits distinct pictures of the joys of another world.' We have always regarded it as one proof of the excellence, and one mark of the truth of Christianity, that, while it asserts explicitly, that the feelings and habits, which are formed and strengthened now, extend an influence beyond the grave, it does not attempt to remove the veil, which hides from our view the condition of the spiritual world. Impostors and enthusiasts, from Mahomet down to our own times, have yielded to the temptation of indulging the imagination in picturing out the invisible and bodiless future. The poets set the example. Homer was followed by Virgil and Dante. But the theme was too alluring, and thought to be too important to be abandoned to the poets. It was soon forced, by piety, or fraud, or fanaticism, into the service of religion.

All pictures designed to present distinct images of a future life, however, it may be superfluous to say, must from the nature of the case be inadequate. They can never exalt and can hardly fail of degrading our conceptions. They are adapted only to rude minds in the infancy of civilization and refinement.—We suppose few, at the present day, have so gross

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ideas of heaven as to imagine, that we surround a gorgeous throne, and are occupied solely in chaunting hallelujahs there, or that we shall find 'white robes,' and 'palms,' and sceptres necessary to our happiness. We view heaven as a condition of spiritual natures, furnishing rich, intellectual and moral gratifications. Of the nature of those gratifications we can hardly be supposed, at present, immersed as we are amid surrounding matter, capable of forming any distinct conceptions. Christianity does not attempt to reveal it. The representations it furnishes of a future state are popular and figurative; they hold out certain forms to the imagination; but those forms are dim, vague and shadowy. This feature of the religion of Jesus is of some importance. It goes to illustrate the pleasing fact of which every day is furnishing additional confirmation, that Christianity is fitted not merely for rude and ignorant times; it is suited to the human mind after the largest advances made in knowledge and refinement. It is suited to those lofty and undefined aspirations, those mysterious and far-stretching hopes, those fond longings after a more intellectual form of being, which characterise a thinking and contemplative age. The world has not stood still since the time of its appearance. Much has been learnt; and the human intellect has on the whole gone forward. But the value of Christianity has not been impaired. No parts of it appear obsolete. We detect in its doctrines none of that narrowness and imperfection, which time usually brings to view in the productions of man.

Our author proceeds to point out some further characteristics of Christianity. 'No other religion,' he observes, 'has attempted to reconcile those seeming contradictory, but both true propositions, the contingency of future events, and the foreknowledge of God, or the free will of the creature with the over ruling grace of the Creator.' Does Christianity, we would ask, attempt this? We remember no passage in the New Testament, no passage in the whole Bible, which bears the semblance of any such attempt. Of the truth of the propositions alluded to we say nothing. A discussion of it would plunge us into the deepest abstractions of metaphysics, and demand more time than we feel willing to bestow. Besides, we do not think such discussions generally either very instructive or useful. Theologians have been too fond of obtruding them on the world. The consequence has been, they have perplexed

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their own understandings without benefiting the understandings or hearts of others. While they have been employed in vain, futile reasonings on points of the most abstruse nature,

'And found no end, in wandering mazes lost,'

the simple instructions of the Gospel have been forgotten or neglected. Christianity has been robbed of all its richer and more attractive attributes, its air of heavenly majesty and loveliness; the whole of religion has been reduced to a few meagre, pedantic and frigid doctrines, which neither satisfy the intellect, nor warm and expand the affections.

The sacred writers, with very few exceptions, are characterized by great simplicity. They resort to no nice reasoning; they never go out of their way to obviate objections, or remove difficulties, never interrupt their narratives by attempts to define and explain; never stop to point out in what manner doctrines or views, apparently repugnant to each other, are capable of being so modified and restrained as to harmonize. They claim not to be philosophers or metaphysicians. They relate in simple and unstudied, though often figurative expressions, what they saw and heard; they employ the language of feeling and sentiment, and their narratives partake of that indefinite character, uncertain extent and vagueness, which are inseparable from a popular, warm, and figurative style. Some expressions they employ in reference to the doctrines specified by our author, and others of a similar character, if taken in their literal and most obvious sense, are embarrassed with numerous difficulties. The question is still open to discussion, how far and under what modifications those doctrines are meant to be asserted. Whether or not they are found in the bible, is an inquiry with which we have, at present, no concern. All which we contend for is, that in the whole compass of the Old and New Testaments, no one argument is employed with a view to reduce them to harmony. No attempts are made to explain them in language of technical accuracy, to show in what sense they are repugnant and overthrow each other, and in what sense they are capable of standing, and afford mutual confirmation and support. Christianity is intended for the use of plain understandings, and does not therefore concern itself with those airy speculations, which few can comprehend, and by which none are made better. It was designed, not to correct an er-

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roneous philosophy, or erroneous metaphysics, but to reform men's depravity and vices.

We object to other passages in the work before us; but it is time to notice one or two faults of a more general nature—faults, we may say, which characterize the whole performance. The first is a disposition to dogmatise. This disposition betrays itself in all our author's writings, and in several instances, we lament to say, appears to be accompanied with no small share of illiberality of feeling. In fact, we believe, that the two qualities are almost uniformly found united. He who is in the habit of resting his cause on bold, hardy assertion, has seldom much tenderness for the feelings, or much respect for the arguments of his antagonist. Few writers have afforded stronger manifestations of such a habit than Soame Jenyns. He does not appear to have possessed a mind either very profound or comprehensive. He has frequently an air of originality, which is found, we think, on examination, to be only eccentricity. His views of the distinguishing doctrines of Christianity are, for the most part, such as were entertained by the commonest minds of the age. He employs no argument to defend them. All is downright unblushing assertion. The 'sum and substance' of Christianity, as he views it, is original depravity and human probation—'mankind come into this world in a depraved and fallen condition—they are placed here to give them an opportunity to purge off this guilt and depravity;'—their inability to perform this of themselves; the necessity of a 'vicarious atonement' in order to the forgiveness of sin. 'If Christianity is to be learned out of the New Testament, and words have any meaning,' these doctrines, he asserts, form parts of it.* They have been transmitted to us in words 'as clear and explicit as the power of language can furnish'.† He calls them 'facts,' and characterizes those who oppose them, as persons, who 'pretend to disprove facts by reasoning,' and who 'have no right to expect an answer.'‡ Of the 'Atonement' particularly he says, that whoever denies, that it is found in the New Testament, may, 'with as much reason and truth,' assert, that in the works of Thucydides and Livy 'no mention is made of any facts relative to the histories of Greece and Rome.'

Such language, we need not say, is wholly unworthy of a man and a christian. However it might have been received

* Works, Vol. II, p. 178. † Ib. p. 388. ‡ View &c. Prop. II.

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at the time it was uttered, it is as little congenial with the charitable feelings, as with the spirit of true philosophy, prevalent at the present day.—Was Soame Jenyns ignorant of the distinction between *fact* and *opinion?* Did he know no difference between a doctrine expressly asserted, distinctly announced in the bible, and one, which is founded on remote inference and reasoning? He believes, that certain doctrines are taught in the New Testament; others, as honest and industrious, perhaps, find no traces of them there. Whether they are there or not is altogether matter of opinion. No one has a right to assert, that they are. This is to arrogate to himself authority to settle controversies in matters of faith. It is to assume the attribute of infallibility, and demand of others a surrender of their understandings and judgments. As Protestants, we claim the privilege of deciding for ourselves, what the instructions of the bible are. If a fellow-christian, partaking of the same fallible nature as ourselves, and responsible for his opinions to the same master, undertakes to affirm, that certain views he has adopted are without doubt, doctrines of Christianity; that to deny that they were taught by our Saviour is as absurd as to deny, that any mention is made of facts of any sort in the historical narratives, which have been transmitted to us from former ages;—we may blame his arrogance, or pity his delusion; we can never feel veneration for his understanding.

The work under review, and others of the same author, are disfigured by one fault, with which we are more disgusted than with their dogmatical spirit. It has been felt, that nearly the whole of that class of doctrines, for which he is an advocate, is encompassed with difficulties. They have appeared to be at war with our understandings and moral judgment. To compel us to yield assent to them, it has been urged, would be to inspire that distrust of human reason, which would sweep away at once the whole mass of external evidence for Christianity, and go, in fact, to invalidate all evidence whatever, by leaving us no capacity by which we can judge of its force. To these objections Jenyns attempts no reply. He allows, that the doctrines alluded to are, or appear to be irrational; that, according to the best conceptions we are able to form of them, they bear the features of absurdity; but those features, with his characteristic fondness for paradox, he asserts are evidence of their

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heavenly origin. We shall quote a few expressions as specimens of the general strain of language he employs on this subject. What the 'sum and substance' of Christianity, according to Jenyns' views, is, has been stated above.—'And so adverse,' he observes, 'is it to all the principles of human reason, that if brought before her tribunal, it must inevitably be condemned.'—'To prove the reasonableness of a revelation is in fact to destroy it.'*—'In all these propositions,'—containing doctrines similar to those abovementioned,—'there appears not even a pretence to probability, and therefore, as they cannot be inventions, we may reasonably conclude, that they must be true.'†—'That three Beings should be one being, is a proposition, which certainly contradicts reason, that is, our reason; but it does not from thence follow, that it cannot be true.'‡ Of God's dispensations, he observes, 'their seeming impossibility may be a mark of their truth, and in some measure justify that pious rant of a mad enthusiast, 'Credo, quia impossibile.'||—'Had this revelation been less incomprehensible, it would certainly have been more incredible.'§

Such language sounds very strange in the mouth of an advocate for Christianity. We are sorry for the cause of religion, and for the honor of our common nature, that it should ever be employed. Christianity cannot fail of receiving deep injury from it. It is just the sort of language to generate infidelity. In an age of profound darkness, men may be made to feel a blind reverence for forms and opinions the most childish and extravagant. They love and venerate mystery. But as the mind begins to feel and put forth its strength, and men's views become consequently less confined, gross, and material, they demand something which is capable of furnishing occupation for the understanding. They are dissatisfied with the marvellous, dark, and undefined. They feel no veneration for doctrines, which shrink from investigation. They reject, at once, such as ask them to renounce their reason and their senses, under whatever name of mystery they shelter themselves.

The present age, we trust, needs not be told, that Christianity cannot demand an assent to what is irrational, without abandoning itself to contempt. The moment it asks us to give up our understandings, the moment it inculcates distrust of hu-

* Works, Vol. II, p. 178—9. † Ib. p. 369.
‡ View &c. Conclusion. || Ib. § Ib.

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man reason, it furnishes weapons for its own destruction. It overthrows itself by teaching the fallacy of those capacities, which are employed in establishing it. Is it possible, that such a mind as Jenyns' could have been ignorant of the consequences, which would be drawn from his concessions? He appears to have occasionally felt, that the evidences of Christianity gather strength in proportion as its doctrines are found to harmonize with nature. He speaks of particular views it inculcates, as consonant with reason and confirmed by her conclusions. Yet the tendency of his work is to leave an impression on the minds, especially of the more susceptible and confiding, that the distinguishing doctrines of Christianity, so far from borrowing support from reason, are opposed to its decisions. Of this tendency we complain. We lament it as greatly impairing the influence, which might be hoped from the more unexceptionable parts of the work. We lament it, too, as unfriendly to Christianity. As such we cannot help viewing it.

We have said, that Jenyns showed illiberality of feeling. As an instance of this, we might mention the charge he brings against 'rational Christianity' of being only deism in disguise—only a worse sort of infidelity. 'The professed deist,' he says, 'gives Christianity fair play—but the rational Christian assassinates her in the dark.'* Such language, with numerous sarcasms against the 'Rationalist,' thrown out in different parts of his writings, is beneath criticism. It can excite only pity and contempt. The more moderate of all parties view it with disgust. It can, in the end, injure those only who employ it. It may have some influence, for a time, on a few weak and ignorant minds, but men of sense will despise it. They will not surrender their opinions to escape the unpopular epithets, and foul-mouthed calumny heaped upon them by narrow bigots, arrogant pretenders to illumination, or empty, conceited and dogmatising enthusiasts.

The internal evidences of Christianity open a wide field of remark. We intended to have offered a few observations on the several branches of them. We wished to give a general sketch—to present a few of the outlines of them. But we feel, that we cannot do justice to the subject in the few pages we are allowed to devote to it. A few remarks, however, we cannot forbear adding on a topic, which we can hardly bring

* Works, Vol. II, p. 184.

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into view too often, and on which it would be difficult to say too much.

What then are the marks of divinity, which Christianity bears on the face of it? We might point, in the first place, to its tendency and end. We might say, that it proposes to itself the noblest object—that of refining and exalting intelligent and immortal natures. It is not occupied with the care of the senses; it feels solicitude not for the perishable interests of earth merely; it views those interests as vain and empty in comparison with others. It is anxious chiefly to fit us for those richer gratifications, which spring from the soul—the imperishable part of us. It is desirous of ministering to the understanding and heart. It would infuse and strengthen those affections, feelings, and habits, which add to our dignity and happiness in life, prepare us to meet death with tranquillity, and fit us at last for a seat in the paradise of God.

It is impossible not to feel veneration for a religion, whose object is so beneficent and noble. We are prepared to believe, that such a religion is the gift of a Father's mercy. It proposes to itself views, which all the appearances of nature lead us to ascribe to God. Mind, and not matter, first occupies his cares. Mind is his noblest, best work. It bears the strongest impress of his hand. Of all objects he has formed, it participates most largely of a divine nature.—To form and endow mind, to confer on intelligent and moral natures the sublimest dignity, virtue, and happiness, of which they are susceptible, appears to be the one great object, which he has kept in view in all he has ever performed.

Christianity cooperates in the same design. It would form and educate spiritual natures for spiritual gratifications and employments. It would enrich us with pure, enlarged, diffusive, and heavenly virtue. This forms one of its distinguishing features. Other religions have had in view a temporary and inferior object. They have usually been the offspring of policy; they have aimed only at conferring benefits on man in the present life. They have been occupied chiefly with the outward and visible; they have operated feebly on the affections; they have sent no healing and sustaining influence to the heart; they have awakened no fervent aspirations after higher excellence and better modes of being. They had in comparison with Christianity, low, gross, and confined views. They bore

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on the face of them the stamp of human imperfection and weakness. They were of earth, earthy. Christianity has a heavenly aim and object.

Its spirit corresponds with its object. It embraces all those qualities, which we are formed to venerate and love. To feel as a Christian is to have ardent and confiding piety; a deep sentiment of our responsibleness; a strong abhorrence of sin, sorrow for the share we have had in it, and a resolution no more to incur the stain of it; fond breathings after a loftier measure of virtue; enlarged and feeling benevolence, embracing intelligent natures throughout the universe; warm sympathy; subjected desires and self-restraint; a chastened imagination, pure thoughts; meekness, humility, gentleness; deference to the feelings, pity for the distresses, indulgence and mercy for the failings and faults, of those around us; gratitude for benefits and oblivion of injuries. What more is necessary to form a character at once venerable and pleasing, happy in itself, and tending to impart happiness to others, fitted to adorn earth and occupy a place in heaven?

Yet where, we do not say in the *religions* of antiquity, where in the writings of her sages and moralists, is such a character held up as an object for the attainment of which we should be willing to sacrifice all the glories of the world? For those writings we feel, it is hoped, due veneration. From several of them there comes a voice of profound instruction. They contain stores of deep thought and grave ethical wisdom. But we should form no very favourable opinion of the head or heart of the man, who after carefully reading over the instructions of Jesus, should hesitate, for one moment, to admit, that those instructions are of a far more heavenly mould, that they send forth far more of a healing and exalting influence, than the purest and best strains uttered by pagan antiquity.

The aim and spirit of Christianity admit of a variety of rich and striking illustrations. The subject, too, has forcible attractions. But the object we have in view in these remarks, that of pointing to a few of what we conceive to be the strongest marks of divinity which Christianity bears on its features, does not require us to pursue it.

We pass to the doctrines of Christianity. If it be what it pretends to be, those doctrines must carry with them evidence of coming from the Author and Preserver of nature, and Father

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of the spirits of all flesh;—part of which is, that they be reasonable; that they be found in unison with nature, with the known attributes of God, with the best sentiments and feelings of the human breast. Nothing but what is so can be venerated as a doctrine of revelation.

Many of the strongest prejudices, which have grown up against Christianity, and which have many times amounted to a rejection of it, have arisen, we are confident, from an idea that it demands a surrender of the understanding. Acquainted with it only in its most corrupted forms, men have viewed it as a monstrous and extravagant fiction. Its doctrines, as they have been offered to their minds, have appeared chargeable with impiety, and gross, palpable absurdity. They have seemed to divest God of that character, which all within and around us leads us to view as unchangeably belonging to him. They have robbed him of his noblest attributes of goodness and compassion; they have held him up to our minds as the author of injustice and cruelty; arbitrary, capricious and unfeeling, first willing our guilt, and then punishing us with bitter and everlasting wo for being guilty. As they have cast a shade over the divine attributes, so they have left a stain on human nature. They have ascribed to it features of black, inherent, and universal depravity, by which according to the best information derived from our own hearts and from observation, it is not characterized; and which, if they really belonged to it, would overthrow all responsibleness and virtue. From such chilling, and, as it has appeared to them, impious and immoral doctrines, they have felt compelled to turn away; and a great deal of open infidelity, we are satisfied, has been the consequence. Of those, who have stopped short of this, many have fluctuated in uncertainty, or have been filled with gloom and distrust. They have been haunted with a suspicion or feeling, that the instructions of Christianity partake of something of the marvellous or irrational, and that it requires, therefore, some effort of credulity to admit their truth. Until this feeling is overcome, the strongest arguments for the truth of Christianity, drawn from testimony, from its correspondence with ancient predictions, from the time and manner of its introduction into the world, and its growth and prevalence in subsequent ages, will appear no better than cold and feeble abstractions.

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We are confident, however, that this feeling may be removed; but not till the mass of corrupt doctrines, which have for centuries overshadowed Christianity, is finally destroyed. Those doctrines can never be objects of veneration in a refined and intellectual age. We rejoice that they are fast falling away. Their hold on multitudes of minds has been shaken. More rational views of Christianity are rapidly extending. We look forward to their universal diffusion, as an event, which will revive that reverence for the instructions of Jesus, which, in consequence of gross mistakes about their nature, has been partially withholden.—It would not be difficult to show that Christianity —we mean such as it is found in the Bible—Christianity divested of the encumbrances, with which human pride, or folly, or fanaticism, or imposture, the refinements of speculative understandings, and gross conceptions of weak minds, have loaded it,—teaches nothing, which is irrational, nothing which common sense and the common feelings of humanity compel us to reject; that whatever monstrous and absurd doctrines fallible mortals have inculcated as forming parts of it, its genuine features are not deformed and gloomy;—that it wears a venerable and attractive form;—that there is nothing chilling in its looks, nothing adapted to inspire dejection or melancholy in the mode in which it addresses us, nothing in its whole air and spirit fitted to terrify the imagination and shock the feelings. Far from it. Its language is echoed from all within the breast, and from all the mute forms of nature;—it utters sentiments, which all facts in the history of matter and mind, all the sublime instructions breathed from the earth, the air, and majestic overhanging heavens, unite in confirming. Nor have the evidences of its truth and adaptation to human nature been weakened by the progress of human intellect and growth of civilization in modern days;—they have gathered strength from age;—time, which has blotted out venerable empires, and shaken into dust the most solid fabrics of human genius, has only caused the beautiful and majestic proportions of Christianity to stand out in more bold relief.

These are topics, which he who would inspire a deep veneration for Christianity, should not neglect. He must show that it is reasonable. It may oppose our prejudices and correct

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our misconceptions; it may impart instruction, which lay beyond the reach of our unassisted powers; it may teach that which our feeble capacities, if left to themselves, could never have found out; but it can inspire no distrust of those capacities; it utters no denunciations against human reason. It is intended, not to prostrate, but to assist and exalt intellect. It informs us of what was unknown, but never shocks us by absurdity. It quickens and instructs conscience without weakening our confidence in its decisions—without blotting out our moral natures. It is not at war with the understanding and with nature; it is a firm ally, and friend, a counsellor, assistant and strengthener of both. These are strongly marked features of Christianity. They are features on which, in consequence of the corruptions of Christianity, too little stress has been hitherto laid, and they have therefore been but imperfectly explained and feebly illustrated.

The object and spirit of Christianity and cast of its doctrines, prepare us to admit its claims to a divine origin. Had it grown out of the ordinary efforts of human nature, we should have expected it to partake of human imperfections; we should have looked for some resemblance to former productions of human genius, for some marks of grossness, for some traces of the tone of thinking and feeling prevalent in the country from the bosom of which it sprung. None of these features characterize it. We find in it no weak parts; no vestages of human imbecility and ignorance. It opposed the maxims and spirit of the age; it held out doctrines, which flattered none of the illiberal or corrupt prejudices of the people among whom it had its birth; it appeared furthest removed from a narrow, temporizing spirit; it extended its cares to the whole family of man; it embraced all subsequent times, and connected the interests of both worlds.

A sketch of the internal evidences of Christianity, however brief and hasty, would be imperfect without some notice of its author. The character of Jesus has many traits of surpassing excellence. Attempts have often been made to describe those traits, and, to render the portrait more striking, several comparisons have been formed. The subject, we conceive, is not yet exhausted. Much may still be done for the more full illustration of it. It is a subject, which the advocate for Christianity should not carelessly pass over. It is one around which, if he have feeling and skill, he may throw powerful attractions.

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It holds a language to the heart, and is therefore peculiarly fitted to exert an influence over more warm and susceptible natures. In such natures the understanding takes counsel of the affections. Obtain sway over the latter, the former will not be slow in yielding. The character of the founder of Christianity, however, furnishes matter for profound argument, as well as occasion for the more delicate breathings of a simple, and pathetic, and feeling eloquence. It is of a nature, we should think, to engage, in some degree, the attention of the speculative, cold and skeptical.

No person, however obtuse his sensibility, who has thoroughly studied the character of Jesus, and reflected on the age and place in which it was produced, will hesitate to say, that it is a very extraordinary one. It must be admitted to be perfectly natural, and of a kind, which renders it impossible to believe, that it could have been a forgery of the imagination. It is too much to suppose, that a few illiterate men, who should have set about forming a fictitious character, would have portrayed one so totally unlike all which had before appeared in the world, and so much superior to the age in which they lived. It was too exalted a conception, too wonderful a portrait to have presented itself to their imaginations. Had they attempted to draw such a portrait, it would have been little short of miraculous, that they should have succeeded. They could not have thrown into it such an air of truth, and yet assigned it so many qualities, which are rare, and would seem not easily to blend and harmonize. No, it must have been a conception taken from a living original. And how, it may be asked, was that original formed? For, it will be recollected, Jesus had none of the advantages of wealth or rank; he was surrounded by no bright constellation of intellect; he had scarcely a tincture of human literature, or human philosophy; yet he uttered instructions, and bore a character, which had the air of something more than human. Is it to be supposed, that his mind, acted upon by surrounding objects, or impelled by its own reflections, originated those deep, far reaching and sublime instructions, or that his own will and energy, without assistance from above, formed that character, so fitted to draw all hearts, and compel the homage of all understandings? Do the known attributes of our nature authorize us to ascribe such an effect to any exertions of the human intellect?

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The evidences of Christianity, from its own character, appear to thicken around us in proportion as we become familiar with it. We have alluded to a few of those, which have most force, and will bear to be most dwelt upon. There are others, which are less tangible, less easily defined. They are to be felt rather than formally stated. They partly grow up with time, and with an intimate use of the instructions of Jesus. The sorrows of life, the gradual falling away of the objects of our earthly affection, and the effects of age in impressing us with the hollow nature, the uncertainty and emptiness of all worldly pleasures and distinctions, tend to render us more and more sensible of the needs of spiritual natures. Christianity is found to answer those needs. Its capacity of ministering to our growing wants daily developes itself. The language, in which it addresses us, appears no earthly voice. It has heavenly power and majesty.

The character of Christianity, and of its founder, adds vast weight to the external evidence in its favour. It forces us to conclude, that it is not the offspring of fraud or fiction, that it is the child neither of fanaticism nor imposture. It is noble in its aim and beneficent in its tendency. It is such a religion as we might suppose our Father in heaven would bestow on us. It is recommended to us by its intrinsic excellence—its spirit, its object, its doctrines, and its sanctions.

If we throw off a reverence for Christianity, where shall we go for information on the subject of our duty and hopes? Where shall we find a substitute? Where shall we find a system so free from imperfection and deficiencies; so full of instruction and solace; so well adapted to refine and exalt our natures; so fitted to make us faithful to the numerous important trusts committed to us as men, as citizens, as servants of God and candidates for the rewards of a better life? On what shall we rest? We are weak and imperfect;—as such, we need guidance and restraint; we are exposed to attacks of adversity, to affliction and sorrow, and need comfort and support. Christianity furnishes all. It addresses itself to our hearts in language, which mere philosophy is incapable of employing. Suppose it founded in delusion; we could hardly wish that delusion to be pointed out to us; for our most sacred hopes would be overthrown, and the sources of our best consolations become dry. Suppose it founded in delusion; the delusion is fitted to make us better and happier. It is a pleasing, not a melan-

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choly delusion. It is pleasing to believe, that the universe has a Father and Preserver. It is pleasing to believe, that this short life is not the whole of our being; that an immortal spirit is lodged within us; that we may hereafter go, where sorrow and care, and disease and death can no more reach us. But Christianity, we are confident, is no delusion; the hopes it inspires are not fallacious; the virtue it attempts to infuse is something more than a name. We would preserve in our minds, and in the minds of others, a deep veneration for it. If we throw off such veneration, our hopes are weakened, but our apprehensions and fears remain; our solace is impaired, but our sorrows are not diminished.

A work of merit on the internal evidences of Christianity is, at the present day, much needed. We wish that some one, qualified to execute it successfully, could be found willing to undertake such a work. Those who have hitherto attempted performances of this kind, lived in times when Christianity was greatly darkened and disfigured, and their productions partook of the narrow and corrupt spirit of the age. But Christianity has now thrown off the heaviest encumbrances of error. The garb of human workmanship, which had been drawn around it in multiplied folds, is falling away, and its genuine form is daily becoming more fully exposed to view. It is time that a popular work were attempted, which should awaken the attention of the slow and careless to the impress of divinity which that form bears. A work of this description is more wanted, and, if happily finished, would be productive of greater benefits than any work we could name. But it is not one, which admits of being executed in haste, or by a feeble hand. The topics alluded to in the foregoing remarks, form a part only of those, which should be introduced and illustrated in such a performance. The doctrines of Christianity must be fully stated, accompanied, perhaps, with some incidental notice of the laws of criticism and interpretation, which are employed in establishing them. But the length to which we have protracted our observations admonishes us to forbear. We have thrown out such suggestions, as we deemed important. We submit them to the judgment of our readers.

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Notices of Recent Publications.

6. A Discourse delivered at the Dedication of the Stone Church of the First Parish in Portland, Feb. 8th, 1826, by J. Nichols. With an Appendix, containing a Memoir of the Parish. Portland. James Adams, Jr. 1826.

This is a sensible and very appropriate discourse; not one, indeed, in which the author shows his greatest reach of intellect, but a discourse which demonstrates the deep interest he felt in the occasion, and which breathes throughout a spirit of true christian kindness, and of tender regard to the people to whom he ministers.

'No sentiment,' he says, 'more strongly suggests itself or more elevates this present moment to our feelings, than that we have come together to officiate in consecrating to God an altar and a memorial to outlast ourselves; where our children may be reminded of his everlasting truths, and where incense and a pure offering may go up to him from generation to generation. We are now then to consider what it would be worthy for rational and christian men to set forth for the glory of God and the perpetual memory of mankind; what all times shall be able to understand; what shall have power to live through all vicissitudes of opinion; what no future progress of the human mind shall probably pronounce to have been of transitory importance, to have passed away with the period, or to have been unworthy of this occasion.' p. 4.

The following extract is written in the spirit of charity of which we have spoken.

'Again, in endeavouring to speak in the proper spirit of this occasion, we desire explicitly to set apart this house in the most cordial fraternity with the whole christian family. We are not suffered to forget, that in consecrating it to God, we have resigned it to him and to his church, and are bound to hope, that we have done it not only with piety to him but with suitable sentiments of fellowship toward them also. We wish not no exclude them by any interpretations of ours so as not to leave them in the fullest enjoyment of their own. And we should desecrate, we fear, the sacred nature of this duty, by terming it prudence or even charity. It is more than either. It is holy and solemn justice to the prerogatives of conscience and to the spirit and precepts of our religion.' p. 10.

The 'Memoir of the Parish' appended to the sermon, is judicious and entertaining, and we should like to see this commendable practice followed on all similar occasions.

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7. A Sermon, preached February 15, 1826, at the Dedication of a New Church, erected for the Use of the South Parish in Portsmouth. By Nathan Parker, Minister of the Parish. Portsmouth, N. H. John W. Foster. 1826.

Without being less appropriate to the occasion on which it was delivered, the sermon now before us, is more occupied with unfolding general principles, and has less of what is of merely local interest, than the one we have just noticed. In

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other respects, what we have said of that discourse may, with but slight modification, be said with equal propriety, of this. To call it an eloquent sermon, would be to give it higher praise than it deserves. But not to say it is the production of no ordinary mind, or to deny that it has beauties, would be doing it a worse injustice. The author's thoughts appear to be always clear, just, and well defined, and are not unfrequently conveyed to us with great force of expression. An extract or two will not only justify our remarks, but lay before our readers views and feelings which we most cordially approve, and would have circulated as widely as possible.

'That holiness,' says the author, 'which christianity labours to produce, is no fanciful, or arbitrary, or useless thing. It supposes, that all the faculties of man are good, and that they are all brought to perform their appropriate offices. Christians are introduced into the temples of God, to worship him, not as an almighty tyrant, and with such sacrifices as a tyrant would delight to receive, but as a Father. While their understandings adore him, their affections learn to cling around his attributes. They go not from the sanctuaries of religion, from their schools of piety, to cloister themselves from the world, lest they should tarnish their purity by mingling in the transactions of men; but they go forth to obey a Father's commands, and to imitate the perfections, which they adore. They are to stand forth amid all the temptations of life, and to be preserved from pollution by the strength of their principles, and the purity of their taste, breasting the storm and gathering strength from its violence. They are to show, amid a host of moral dangers, a divine purity; and their christian virtue is to be estimated by the fidelity of their obedience, by the amount of their usefulness, compared with their means of doing good.' p. 5.

To the inquiry, by what means is this holiness to be produced, it is replied, that

'Truth is the mighty agent to be employed to render man a partaker of a divine nature. Through the instrumentality of truth he is to be born into the kingdom of Christ and of God. By the sword of the spirit he is to make a successful defence against the enemies of virtue, and to gain a victory, whose laurels will never wither. And truth, to become the powerful instrument of man's regeneration, must be known, believed, felt, and obeyed. To be known, the truth must be intelligible. An unintelligible article of belief is a contradiction in terms. It is as impossible to believe a proposition, the terms of which are not understood, as to see objects, on which not a ray of light is permitted to fall. It is not by unintelligible articles of faith, that man is born to virtue and to God; but by truth, which is perceived, clearly perceived. It must also be believed and felt. With the heart man believeth unto righteousness. To become a powerful moral agent, truth must interest the affections. If it deeply interest the affections, it will be obeyed. If the truths of the Gospel, the truths, taught by Jesus Christ and his apostles, be perceived, believed, felt, and obeyed, man is blessed, he is prepared for that immortality, which Jesus has revealed.' p. 6, 7.

These, to be sure, are very simple and common views, and recommend themselves to every understanding. But then how far are some of them from being orthodox! Again—

'We have a creed, we believe a creed, and we love the principles of our faith. We trust in God, that those, who come up hither in all future time,

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will find the light of the glorious Gospel of the blessed God beaming forth here, guiding their minds, comforting their hearts, and directing their affections and hopes to that world, where is no darkness at all.

'But while we assert the necessity of a creed, we as unhesitatingly assert, that it is not only every man's privilege, but every man's duty also, to form his own faith by the best use of the powers, and means of knowledge, with which God has furnished him. No formal professions of faith in doctrines, which are either clearly or darkly set forth, will have any good effect upon the character. The truth must come fairly into the mind and heart; and a few truths thus embraced may work wonders. That the mind may be urged to activity in acquiring the principles, which are to be its nourishment and its health, it must feel its responsibility, the infinite consequences attached to a faithful use of its powers, and be left at perfect liberty to learn what Jesus has taught, and what man ought to believe; and there should be no odium attached to our open avowal of opinions, which have been formed in uprightness. Thus a becoming confidence will be expressed in the cause of Christ, and the truth, as it is in him, may be expected in all its simplicity and loveliness to beam forth upon the minds of men.' pp. 8, 9.

We would gladly follow our author further, but that we have already exceeded our limits. Appended to the sermon, however, is a note, containing, besides several 'memoranda' for the history of his parish, some remarks and statements respecting the terms of Christian communion, which, as they add the force of example to opinions we have long held ourselves, we cannot refrain from laying before our readers.

'There is pressing need, that the terms of Christian communion be rendered more simple, more truly evangelical. All good men, who believe in Christ, ought to be encouraged to come together around the table of their common Master, forgetting speculative peculiarities, and holding steadily in view the great purpose of christianity, which is to make men truly good. This has been a favourite principle of the South Church. It has been thought, that the introduction of it fully into practice is of the highest importance. A disposition has ever been manifested among us to receive all into Christian communion, who acknowledge Jesus to be a teacher, sent from God, and who manifest a disposition to learn his truth, and to obey his commands. Errors they might embrace (and who is free from them?) but it has been believed that the most promising way to correct error is to administer the truth in love, and to encourage men to use all their Christian privileges, and to perform all their duties, unembarrassed by party creeds.

'We are gratified to be able to state, that this is no new principle in the churches of this vicinity. Among the sentiments of the associated ministers of this vicinity, expressed in a report, made in 1790, is the following, which was adopted by this church; "That the profession churches have a right to demand, is not an assent to any human creed, confession, or summary of Christian doctrines; but a general profession of faith in Christ, repentance of sin, and the hope of the mercy of God, through him, expressed either in words or writing, as the person offering himself shall choose." When these sentiments were recommended to our churches, the Piscataqua Association could boast a Stevens, a M'Clintock, a Haven, and a Buckminster. It ought to be a subject of congratulation, that the South Church has never abandoned, but has steadily maintained these sentiments. Till they are more widely embraced, we can have but feeble hope of the peace of Christ's church.' pp. 18, 19.

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8. **The Spirit of Prayer. By Hannah More. Selected and Compiled by Herself, from various Portions, exclusively on that Subject, in her published Volumes. Boston, Cummings Hilliard & Co. 1826.**

We are glad to see republished this portion of the writings of one of the most popular and venerable religious authors of the age. We are aware that the sentiment of admiration for her works has not been felt without exception; and that while one class has carried it to an almost idolatrous excess, another has found little in them to affect or improve. This may be in no small degree accounted for from the peculiar faults of her composition, her *dulcia vitia*, which form its charm with many, but which are offensive to more. Yet her great devoutness of mind, her high standard of christian attainment, her zeal for virtue, her intimate acquaintance with the human mind and heart, and her consistent, persevering devotion of her fine powers, through a long life to the instruction and improvement of others, demand and ensure for her the respect and gratitude of all. In her present advanced period of life, this is the last publication, which she can probably superintend. It consists of selections from those parts of her various works which treat of the subject of prayer and the cultivation of a devotional spirit, arranged under appropriate titles. Perhaps no portions of her works have been esteemed more valuable by her admirers; and they will be gratified at finding these scattered passages and chapters collected under one cover.

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9. **A Discourse delivered at the Opening of the Christian Meeting House in Boston, at the corner of Summer and Sea Streets, Dec. 29, 1825. By Simon Clough, Pastor of the First Christian Society in the City of New York. Boston. I. R. Butts & Co. 1826.**

The Christian denomination, so numerous in some parts of the country, has for many years had one Society in Boston; and recently has erected, principally, we understand, through the instrumentality of one zealous member, a spacious and commodious house of worship. It is gratifying to witness this mark of its prosperity, not only because it is desirable that every class of believers should have full scope for the display of its doctrines, but because this class, being zealously devoted to the instruction of the people, and at the same time, exemplary advocates of Christian liberty, cannot fail of a good influence upon that portion of the community. A sermon like this of Mr Clough would have good influence any where. It is a strong and ardent defence of Christian Liberty, the love of which, Mr

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Clough tells us, has always characterized this denomination. He defines what he understands by this term, illustrates from history the practices which have been inconsistent with it, states the obstacles with which it has to contend, and the reasons which exist for expecting its final triumph. He exhibits good sense and just thinking, and deserves great credit for the manner in which the subject is treated. The following passage will serve as a specimen of the discourse, and at the same time present the feelings of the denomination.

'The Christian denomination, with which I have the honor of being connected, have seen the consistency, and acknowledged the propriety, of these great principles of religious liberty, and have given the world a practical illustration of them, by founding upon them the churches that have been gathered by their instrumentality, and making them the principles of action in the administration of Church government. The Scriptures of truth are considered the only written rule of faith and practice among us, and each individual member is left at liberty to exercise and enjoy the right of private judgment, both as it relates to doctrine and practice. The only necessary prerequisite to become a member of a Christian church, is the christian character, and the only qualification necessary to secure and perpetuate that membership is a life of piety and devotion. We maintain that God is the sole arbiter of conscience, and that no devoted christian is, or can be accountable to any human tribunal on earth for believing the doctrines, and obeying the precepts of the gospel. That all such tribunals as are invested with dominion over the faith and practice of others are popish, tyrannical and antichristian, and that where they are established, they must become the bane of christian liberty. Churches have a right, when an individual member renounces the christian faith, becomes contentious, introducing divisions into the body, or is immoral in his conduct, to put such a member away; but not for exercising the right of private judgment,—for this equally belongs to all.' pp. 15, 16.

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10. A Discourse, delivered in Charleston, S. C. on the 21st of Nov. 1825, before the Reformed Society of Israelites, for Promoting true Principles of Judaism, according to its Purity and Spirit, on their first Anniversary. By Isaac Harby, a member. 8vo. pp. 40. Charleston, A. E. Miller, 1825.

The formation of such a society, as that before which this first anniversary discourse was delivered, is one, and a very striking evidence of the universal tendency of the age to improvement. Even among the Jews, it seems, attempts are making at religious reform.

'Our desire,' says Mr Harby, in stating the designs of his society, 'is to yield every thing to the feelings of the truly pious Israelite; but to take away every thing that might excite the disgust of the well-informed Israelite. To throw away Rabbinical interpolations; to avoid useless repetitions; to read or chant with solemnity; to recite such portions of the Pentateuch and the Prophets, as custom and practice have appointed to be read in the

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original Hebrew; but to follow such selections with a translation in *English*, and a lecture or discourse upon the Law, explanatory of its meaning, edifying to the young, gratifying to the old, and instructive to every age and every class of society. p. 6.

Again;—'It is but little we demand;—to abolish the profane offerings and not insult us with bad Spanish and Portuguese; to admit an English discourse, explanatory of the *Parasah*, or portion of the Law appointed to be read; to discard the idle comments of the Rabbins, which have no connexion with the ancient Hebrew worship; to be more dignified and more emphatic in reading, or singing the effusions of the Psalmists and the Prophets; and to select the sublimer portions of these (appropriated to the day) and such other prayers as taste and piety can approve, to be said or sung in the *English language*. We wish to abstract, not to add—to take away whatever is offensive to the enlightened mind; but to leave in its original grandeur whatever is worthy to be uttered by man, and to be listened to by the Deity.' p. 8.

These are praiseworthy objects; and, as friends to what is truly rational in whatever shape it presents itself, we cannot but wish they may be attained. The 'Discourse' next glances at the history of the Jews since the destruction of their temple, and contrasts their comparatively degraded condition in Europe with their happier lot under the free and equalising institutions of the United States. The author has his occasional flings at Christians, to be sure; but his performance is the production of a mind of considerable cultivation, and abounds with just and noble views of civil and religious liberty, which it might be well for Christians themselves more generally to embrace. The following sentences are pregnant with volumes of practical wisdom, which we recommend to our Societies for the Conversion of the Jews, and Christians generally to read.

'As enlightened ideas are the result of Freedom, so bigotry seems inevitably to spring from persecution and slavery. Had the Jews been treated with justice and humanity;—had the character of modern Rome been as tolerant on the subject of Religion as that of ancient Rome—the tenacity with which the Israelites adhered to their ancestral customs might gradually have relaxed, and they would, in a measure, have melted into the common mass. Nothing causes men more to resemble each other, and to feel for each other, than EQUALITY OF RIGHTS. Prejudices vanish when we are not molested for them. But oppression naturally begets hatred.' pp. 24.

We wish we could say as much for the rhetorical excellencies of this piece, as we have for its merits in other respects. But it is written in a style not a little too gorgeous, displays in its periods too much of eastern magnificence, for these colder and less imaginative regions.

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11. Hints to Parents, in two parts. Part I, on the Cultivation of Children. Part II, Exercises for Exciting the Attention, and Strengthening the Thinking Powers of Children, in the Spirit of Pestalozzi's Method. From the Third London Edition. Salem. Whipple & Lawrence. 12mo. pp. 72.

THE fault we might find with some of the details of the plan of domestic education marked out in this little work, will be rendered wholly harmless by attending to the frequent cautions it contains, that it is not the *forms*, not the strict *letter*, but the SPIRIT of the system, which is to be regarded; and we therefore unreservedly recommend these 'Hints,' in the unpretending way in which they present themselves, to the consideration of every parent. What is the great object of the work, and in what a sound reflection it had its origin, may be gathered from the two following sentences.

'The aim of Pestalozzi, is to excite in PARENTS the desire to take advantage of the invaluable opportunities afforded in the DOMESTIC CIRCLE, for fostering the infant mind in the simple, pure, and artless way which nature has traced; to inspire them with a sense of their DUTY, and of the widely extended and important consequences resulting from the neglect or the fulfilment of this duty.

'From an early domestic developement of HAND, HEAD, and HEART, the happiest results may be expected.' p. 3.

Intelligence.

The Present State and Prospects of Unitarian Christianity in Calcutta. We are happy to be able to communicate to the friends of enlarged and liberal views of Christianity, a few facts concerning the present state, and the prospects of our religion, in Calcutta, which, we think, cannot fail to be received with great interest, and to awaken the zeal among us, which has too long been dormant, that should be felt in the cause of extending as widely as possible the knowledge and blessings of the gospel of our salvation.

In a 'Brief Memoir,' which we have just received, 'respecting the establishment of a Unitarian mission in Bengal,' it is said, 'When the powerful influence, which the christian religion is fitted to exercise for the improvement and happiness of those who cordially embrace it, is duly considered, it cannot but be matter of serious regret, and disappointment, that the most zealous exertions of missionaries for its propagation in India have hitherto

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been attended with very inadequate success. This subject has of late, more than usual, engaged the attention of the christian public; and the failure is ascribed both to the *mode* in which missionary labors have been conducted, and to the *form* in which Christianity has been presented to the natives. Not the intelligent and learned, but the rude and ignorant, have been made the first and principal objects of missionary instruction; and they have been taught doctrines, which, whether true or false, stagger the natural feelings, and uninstructed reason, of mankind; and which, therefore, seem the least adapted to begin with, for the purpose of making a favorable impression upon minds, already preoccupied with the tenets of a different religion. On the ordinary principles which regulate human conduct and opinion, it would have been much more difficult to account for the success of such labors, than it now is to assign causes for the want of success in them.

'Under the firm conviction that the evidences, the doctrines and the precepts of the christian religion, have their foundation in the rational and accountable nature of man, and are as convincing as they are salutary to all who are capable of comprehending their import and willing to submit to their power, an attempt has been made, within the last few years, to obtain means for establishing a Unitarian mission in Bengal; and, by the labors of Unitarian missionaries, for diffusing the knowledge, and inculcating the practice of christian truth and duty, in a mode and form free from the objections that have just been stated. The establishment of such a mission would include, *First*, the erection of a chapel for worship and preaching in the English language, as the means of exhibiting the principles, uniting the affections, and concentrating the exertions of its supporters. *Secondly*, the delivery of regular and familiar lectures in the native languages, and in the native parts of the city; not with an immediate view to proselytism, but for the purpose of exciting, extending and directing, a spirit of inquiry upon moral and religious subjects, among the well-informed and influential members of the native community. *Thirdly*, the promotion of native education, with an especial view to improve both the moral and the intellectual character of the pupils. And, *lastly*, the preparation and printing of such books, as may appear to be required in the different departments of labor.

'A mission on these principles, and with these objects, has not yet been established in British India. Almost all that has been attempted, in regard to it, is, to obtain *means* for this purpose, and to create an interest in its accomplishment. The fol-

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lowing statements will shew briefly the amount of means which have been obtained, and the degree of interest that has been excited respecting it, in different parts of the world.

'In Calcutta, the most promising field of operation for such a mission, a Committee, composed of both *European and native gentlemen*, has existed for the last three years, and has steadily, and successfully employed itself in calling the attention of the christian public in India, England and America, to this important subject. An Anglo-Hindoo school, that is, a school for the instruction of from 60 to 80 Hindoo boys in English learning, on the principles already described, as far as the difficulty of obtaining qualified teachers would permit, has been in operation during the same period, at an expense of 300 rupees—$150—monthly. Subscriptions for a chapel have been obtained in Bengal, amounting to upwards of 12,000 rupees, or $600, with which ground has been purchased in an eligible part of the city, and vested in trustees. And a library has been formed, denominated "the Calcutta Theological Library," open to the gratuitous perusal of all, under such restrictions only as are required for the purposes of its preservation; already comprehending, by donation or purchase, many very valuable works; and designed, with a view to facilitate the most extended comparisons and references, to include the standard theological works of the religions and sects of all nations and ages.

'In England, a Society has lately been formed, denominated 'the British and Foreign Unitarian Association;' one of the objects of which is, with especial reference to British India, to employ or assist missionaries in foreign countries, as opportunity and the means of the association may afford; and in the mean time to maintain correspondence and general co-operation. The subscriptions of the English Unitarians for the cause of Christianity in British India, amounted to £1535 15 10 sterling.*

'In America, also, an association has been formed, for inquiry concerning the state of religion in India, from which, as their first year's contribution, 1233 rupees have been received. Other contributions to the cause, which have been received from Boston, amount to 659 rupees.

'In general, it may be stated, that although as is believed, there are many Unitarian Christians in India, and although they are known to be both numerous and wealthy in England and America, yet it is only a comparatively small number in each of

* The subscriptions are principally for the purpose of the erection of a Chapel for Unitarian worship.

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these countries, who have hitherto taken an active interest in the establishment of a mission in Bengal. *It is confidently hoped, however, that the interest which has been excited will increase, until it shall extend itself to the whole denomination; and that thus the means of carrying such a mission into effect will be gradually multiplied.*'

We learn also by letters, which have just been received from Bengal, that the Calcutta Unitarian Committee held a special meeting on the 21st of November, 1825, at which it was unanimously resolved ;—' that this Committee have received with high gratification, information of the exertions made both in England and America, for the promotion of the objects of a Unitarian mission in Bengal ; and pledge themselves to the continued zealous prosecution of those objects, to the utmost extent of the means which may be afforded to them.'—At this meeting, also, the following ' scheme for the permanent support of a Unitarian missionary in Bengal,' was adopted by the Committee ; and it was resolved, that means be employed to recommend it to the attention of the Unitarian public in India, England and America ; and to obtain subscriptions for the accomplishment of its object.

' 1. It is proposed to form a permanent fund, of from 50 to 60,000 rupees,—or, from 25, to $30,000,—in shares of 500 rupees each.

' 2. Each subscriber shall remain the *bona fide* proprietor of the share, or shares, which he has subscribed, with a view to their ultimate redemption by the mission ; the interest, or profits, being in the meantime surrendered, should the proposed scheme be carried into effect.

' 3. When the interest, or profits of the shares, shall amount to an adequate revenue, it shall be employed in supporting a Unitarian missionary in Bengal, and in providing for his family.

' 4. Both principal and revenue shall be placed under the management of trustees, hereinafter mentioned, who shall be responsible to the share-holders, for the integrity of the former, and the due appropriation of the latter.

' 5. If the requisite amount shall not be subscribed within a period of five years commencing from the 1st January, 1826, the trustees shall realize in cash the property or securities in which the funds have been invested, and with the sanction of a general meeting of the subscribers in Calcutta, distribute them among the share-holders, to the extent of their claims for principal and interest. The surplus, if any, created by gratuitous subscriptions, shall be divided by the trustees among such Unitarian institutions, and in such proportions, as they may think fit.

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'6. If the requisite amount shall be subscribed within the above-mentioned period, the trustees shall on account, and for the benefit of the mission, repay to the share-holders the amount of their shares, as fast as subscriptions for that purpose are received.

'7. The subscriptions received from England and America, and the donations made in India, for the support of a Unitarian missionary in Bengal, shall be applied, first, to the completion of the necessary amount; and, secondly, to the redemption of the shares.

'8. The shares shall be transferable to other parties, at the pleasure of the share-holders, the same being notified in writing to the trustees.

9. The following gentlemen are proposed as Trustees, for the collection and appropriation of donations, and of the subscriptions of share-holders, with the power of supplying vacancies in their own number; viz. Rammohun Roy, Prusunnukoomar Tagore, W. Tate, G. J. Gordon, T. Dickens, and W. B. Mc' Leod, M. D.

'10. No missionary shall enjoy the benefits of this provision, except by the election of the trustees.'

To this plan for securing a permanent mission in Bengal, we are solicitous to obtain the particular attention of our readers. We should, indeed, have felt no small hesitation, even concerning the propriety of grounding upon it any appeal to the christian sympathy and liberality of our friends, if it had come to us unattended by any more direct expression of the interest of Unitarian Christians in India. But we are happy in being able to append to it, a list of shares subscribed in Calcutta, up to the 9th of December, 1825.

G. J. Gordon,	10	shares	or 5000	rupees.
W. Tate,	10	'	5000	'
Rammohun Roy,	10	'	5000	'
Manuel Larruleta,	5	'	2500	'
Jame Colder,	5	'	2500	'
Dwarkanath Tagore,	5	'	2500	'
Prusunna Tagore,	5	'	2500	'
A Friend,	1	'	500	'
	51		25,500	rupees.

'It is hoped,' we are told by the Secretary of the Unitarian Committee in Calcutta, 'that the subscriptions' there 'will amount to 30,000 rupees; and that the remaining sum which will be necessary,—from 20 to 30,000 rupees, may be obtained from England and America.' And, he adds, 'it has given to

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the committee the most unfeigned satisfaction to learn, that there are not only individuals in the U. States of America, who take an interest in the promotion of Unitarian Christianity in this country, but that some of these individuals have formed themselves into an association for inquiry upon the subject. When they view this fact in connexion with the almost simultaneous formation in England of an Institution, on a still more extended scale, for the promotion of Christianity in India, they cannot but regard the present period as constituting a new era in the history of Unitarian Christianity, and as affording an earnest of the ultimate attainment of those objects which the Calcutta Unitarian Committee, during the last three years, have been almost hopelessly endeavoring to promote.'

Says Rammohun Roy, also,

'The interest which the friends to religious truth in America and England, have taken in the promotion of our common cause, has successfully put in operation the feeling and spirit of those in Calcutta, who have that interest at heart. They have raised, in a period of less than a month, about 30,000 rupees, in support of a perpetual mission in Bengal; and have directed their attention to the erection of the long contemplated chapel, in the centre of this town. As far as my knowledge of them extends, I feel authorized to assure you, that the intelligent part of the Hindoo community has every inclination to join, or at least to support us; though many of them may perhaps have objections to the honor of being called christians, from aversion to a change in name, and especially in looking to the out-caste converts at Sheerampoor, who, among the natives, for several years, have passed by that appellation. One of the objects our friends here have in view in adopting the measure for the support of a perpetual mission, is, that our institution in Bengal may not be a continual burden upon the friends to liberal principles in England and America, who, we are well aware, have much to do in their respective countries, and much opposition to encounter in this work.'

These, we think, are strong facts; and we do not fear to leave them to act for themselves. Three or four years ago, had we attempted to call the attention of Unitarians to India, as a sphere for missionary enterprise, we might have been baffled by the inquiry, what encouragements or prospects have we of success? But when we can reply, as we now may, that the most remarkable individual in the literary world now living, is a Hindoo convert to Unitarian Christianity; that we are assured by this eminently gifted, and, as we have reason to believe, this good

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man, that the intelligent part of the Hindoo community has every inclination to join, or at least to support us, in this cause; and, that 30,000 rupees have been subscribed in Calcutta, towards a permanent fund for the establishment of a mission there, we hope and trust that it will be felt, not only that our encouragements are great, and that our prospects are bright, but that our duty in relation to this cause is most obvious, and most imperative. But this is not all. In Mr Adam, whose name is known more extensively than his character among us, we have a missionary provided, if we can find means for his support, most eminently qualified for the work; who has not now to learn the native languages; who is high in the confidence of the Unitarian Christians in Calcutta; and of whom no orthodox Christian that knows him will speak lightly. We know not by what principles the will of God is ever to be inferred from events, if it be not clear and explicit in the facts which we have now stated. We may add, that in a list of twenty-eight names, which are before us, of subscribers in Calcutta for the chapel to be erected there, nine are names of natives; and the respectability of their condition may be fairly concluded from the circumstance, that their voluntary contributions for this object amount to 2500 rupees. There is also on this list, a subscription, and it is not Rammohun Roy's, of 2000 rupees, by 'a convert to Unitarianism.'—Measures, we trust, will soon be taken to embody, and to inspirit the friends of liberal christianity in this cause; and for ourselves, we say, with warm aspirations for that influence, without which neither our desires nor efforts will be efficient, *may God prosper them!*

Unitarian Meetings.—A few weeks since, a large number of gentlemen, delegated and invited from the several Unitarian Congregations in Boston and its vicinity, twice met for the purpose of taking into consideration the objects and claims of the 'American Unitarian Association.' At the first meeting, a unanimous vote of approbation was passed, and a committee appointed, who, at the second, made an able and interesting report, giving an account of the Association and its operations, and stating and combating various objections to its name and plans. At both meetings, the whole subject was discussed with a freedom and earnestness, which evinced the deep interest felt in it by the Unitarian body at large, and which we are confident will lead to important results to the cause of religious truth. Every objection to the institution brought forward, appeared to be satisfactorily answered by members of the 'Executive Committee,' who were present. At the second meet-

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ing, the vote of approbation passed at the first was repeated, and resolutions pledging assistance were adopted with perfect unanimity. We hope this laudable example set by the Unitarians of Boston, will be followed throughout the country.

Religious Charities.—The following statement of the 'Receipts of Religious Charities, in 1824, 5,' in England, is taken from the Monthly Repository, No. 240.

Bible Societies.			
British and Foreign	£93,285	5	0
Naval and Military	2,615	2	0
Merchant Seamen's	911	4	7
Missionary Societies.			
Church	45,383	19	10
London	40,719	1	6
Wesleyan	38,046	9	7
Baptist	15,995	11	2
London Morav. Assoc.	3,568	17	3
Scottish	8,257	4	3
Home	5,092	15	10
School Societies.			
British and Foreign	2,114	19	3
Sunday School Union	4,253	12	2
Newfoundland	701	0	6
	£260,945	2	11

Societies of a Mixed Nature.			
Christ'n Knowledge	£62,387	3	4
Propag. the Gospel	32,016	14	5
Jews	13,715	2	1
London Hibernian	8,143	3	11
Continental	2,133	15	10
Book Societies.			
Prayer-Book & Homily	1,781	12	10
Church Tract Society	737	19	9
Religious Tract	12,568	17	0
In Ireland.			
Hibernian Bible Soc.	6,728	10	4
Sunday-School Soc.	2,653	7	2
Tract and Book Soc.	3,647	6	3
Irish Society	1,060	3	8
	£147,573	16	7

In all £408,518 19 6, or $1,815,639 89

Sunday School Society for Ireland.—We have before us the 'Statement' of this Society's Committee, from which it appears, that at the time of its first establishment in 1809, there existed but *seventy* Sunday Schools in all Ireland; that in its first year it assisted but two; but that, on the 13th of April, 1825, there were in connexion with it, 1702 Sunday Schools, with 12,837 gratuitous teachers, and 150,831 scholars, or one scholar in every forty-five of the whole population of Ireland, according to the census of 1821. It has issued, since its establishment, gratuitously and at reduced prices, 10,624 Bibles, 155,271 Testaments, 425,190 Spelling Books, and 1,698 Books of 'Hints for conducting Sunday Schools,' which are the only kinds of books it is ever to circulate. But the most important part of the 'Statement' is the following enumeration of 'results presumed,' on the authority of the Committee's correspondents, 'to be *amongst* the consequences of the *general establishment* of Sunday Schools.' —'The Sabbath no longer wasted or profaned, as the day for idle sports and petty depredations, but becomingly appropriated to its intended object, the acquisition of religious knowledge, and the enjoyment of devotional feeling—children trained up in the principles of Christianity—parents benefited by the lessons

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and example of their offspring—the general habits and manners of the poor improved—domestic comforts promoted—the labors of parochial and other ministers facilitated—an increased attendance of both parents and children at public worship—the Holy Scriptures introduced and valued in families where hitherto they were unknown—a bond of connexion established between the different ranks of society—the rich made acquainted with the wants, and actual circumstances of their poorer neighbors, and induced to adopt other means for their relief and comfort.'

Apocrypha.—By a resolution adopted by the General Committee of the British and Foreign Bible Society, on the 28th of last November, it appears that the Apocrypha was to be thenceforward absolutely excluded from all the Society's Bibles. 'What effect,' says the Monthly Repository, 'this resolution will have upon the harmony of this extensive society, remains to be seen. In some minds it may possibly give birth to other questions, which the most zealous Biblists would be slow to entertain; as for example, whether it be consistent with reverence to the sacred volume, with a love of truth or with honesty, to continue in the New Testament the Three Witnesses' Text, 1 John. v. 7, which we believe nine scholars out of ten regard as decidedly spurious.'

Mrs Hemans' Poetry.—There are few living writers whose poetry is at the present moment so popular among us, as Mrs Hemans.' We have scarcely a periodical work, in which beautiful specimens of it are not to be found. For ourselves, upon looking back we find we are indebted to her for about one third of all the poetry that has appeared in our pages. If any other evidence of the very high esteem in which we hold this lady's productions is required, it may be seen in the remarks with which we have introduced that fine piece of hers, entitled 'The Voice of Spring.'* But we rejoice that even more of her works, than all we have yet seen published either at home or abroad, is about to be given to the American public. A volume is preparing for the press by Professor Norton of Cambridge, which, besides the 'League of the Alps' and other poems collected and sent out in manuscript by the authoress herself, will contain 'The Siege of Valencia' and 'The Vespers of Palermo,' with a selection from her other publications. The two works, whose titles are last mentioned, 'are tragedies, which,' says Professor Norton, 'in a very different style, may be ranked with the best of those by Miss Baillie.' The

* Vol. II. p. 124.

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following extracts from the prospectus of the volume suggest considerations, which, we are confident, will engage for it the patronage it on every account so well deserves.

These tragedies 'are distinguished by their elevating and invigorating tone of sentiment, their richness of poetical expression, and their deep interest and pathos. They are, however, but little known among us. With the most beautiful of Mrs. Hemans' other poems, though they have never been published in this country, collected in a volume, all readers of taste and feeling are well acquainted. Her popularity among us is honorable to ourselves as well as to her, for her poetry addresses itself only to the best and purest feelings; and requires, perhaps more than any other, a certain degree of delicacy, refinement, and it would hardly be extravagant to add, holiness of mind, in order to estimate its full merit.'

'The editor of this publication has gladly undertaken it, from a wish to put into the hands of a greater number of readers, poetry so beautiful, and so adapted to excite high moral sentiment. He has however a further object,—a desire to transmit to the authoress some expression of the respect and admiration in which she is held in this country. He has therefore proposed to publish the work by subscription. The whole profit will be transmitted to her.'

Unitarian Publications.—Great complaint has hitherto been made by our friends in England, of the difficulties they have met with in obtaining a regular supply of American Unitarian publications. But Mr Rowland Hunter of London, we are told, has made arrangements by which these difficulties will be in a great degree removed. As a similar complaint may, with equal reason be made on this side the water, would it not be well for some person in Boston, to do us the like service in procuring a fuller and more punctual supply of English Unitarian works? Were there any one channel through which it might be understood all commerce of the kind was to be carried on, there would be more of it; and, though it would take time to induce all to seek their supplies in this way, yet, in the end, there would doubtless be but very few who would decline its manifest advantages.

Buckminster's Sermons.—Proposals have at length been issued for republishing in England, this admirable volume, of which a better edition than the one last printed among us, is much wanted here.

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Obituary.

Died at Northampton, Feb. 5th, Mr Frederick Wilder, aged 22, a graduate of the last year at Cambridge.

The death of any, but especially of the young, forcibly reminds us of the shortness and uncertainty of life, tends to rouse us to thought and action, and is calculated to impress religious principles. If those whose death we deplore, have filled up the short period they were allowed on earth, with usefulness, and have attained to high moral and intellectual excellence, we cannot but reflect, that the number of laborers for virtue and society is diminished, and are prompted to be up and doing. The characters of such, if held up to public view with discrimination and truth, must do good. The lives of the dead, who have died in the Lord, assume in the sight of men a peculiar sacredness. They are finished, and death has set its seal to them; the living are to be further tried. The former speak a more solemn lesson. They show what mortals can do. They animate the efforts of the strong; strengthen the feeble; give steadiness to the doubting; and charm all by the loveliness of moral and mental worth. It is, moreover, for the best interests of religion, that we should often be called to witness, how she can give stability and dignity in life,—a holy serenity, and a triumphant assurance in death.

Impressed with these views, we offer to our readers this notice of the character of Mr Wilder. For his friends and associates, their recollections are enough. In their own minds, they have his pure moral image, on which they will ever delight to meditate. Words cannot heighten its lustre,—scarce can they faintly reflect it.

His talents were of a high order—and he was faithful to the trust. He had that vigor of application, and that intense zeal in study, which are the almost certain passports to eminence. This appears from the extensive acquisitions he made in the six years he devoted himself exclusively to literary pursuits. His progress in ancient and modern languages was great. He mastered them with surprising facility. In the mathematics he particularly excelled. He seemed to proceed from theorem to theorem, and from one important deduction to another with the rapidity of intuition. It was in this department in the Seminary at Northampton, that he was laboring successfully for the good of others, and extending the bounds of his own knowledge, when he became the victim of disease.

In all the branches of a collegiate education, he displayed great activity and reach of thought. Whatever might be the subject, on which his powers were exercised, his ardent thirst for knowledge was at once apparent. But his ardor was duly moderated by a sound judgment, and nice discrimination. Though his imagination was fertile, he had not that fondness for exaggeration, for giving to small things the air of greatness, and throwing a false coloring over things of importance, which often attends upon genius. His love of truth made him delight to see things as they are—as they were fashioned by the hand of God. His ambition was of the noblest kind. He had none of that spirit, which prompts to exertion only because another is higher, or because vanity or pride is wounded. But, as his mind was enlarged, he had that honorable emulation, which is founded on a love of what is excellent and true, and a desire to let his light shine for the glory and happiness of his fellow-men.

All who were acquainted with Mr Wilder, will bear testimony to the fine qualities of his heart. Though modest and retiring, he had nothing cold or repulsive. His heart ever overflowed with kind and generous feelings. His peculiar frankness and sincerity quickly won upon the hearts of all who approached him. He appeared to harbor nothing in his

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breast, which he was not willing should be seen and scanned. Though he could not but be sensible that heaven had endowed him with high intellectual powers, his estimate of himself was humble. He was remarkable for a delicate regard to the feelings of others, and therefore seldom gave offence. Few have lived with so few that were hostile or unkind towards them. Though his heart was thus warm and susceptible, his mind was nicely balanced. Reason and conscience were the guides of his life. In his conversation with friends, as well as in his actions, he manifested a sacred reverence for religion. The writer of this notice has enjoyed the privilege of conversing with him from time to time on religious subjects. He showed that if he had not made theology his study; if he was not learned in the language of religion, he had very much of its power. He searched his bible with care and interest, and received its doctrines and precepts with the desire of faithfully applying them as the rule of his conduct. He felt the religion of Jesus to be a religion of the soul,—that it should have a sovereign sway over the heart and life. We have good reason to believe, that he was imbued with that genuine devotion, that habit of thought and feeling, which answers to our relations to an all-wise, just, and holy God.

His last illness, which was a rapid consumption, continued for a month. His pains he bore with patience and firmness. When he was apprized of his slender hold upon life, he had something of that apprehension of death —that shrinking of nature at the thought of passing into an untried being, from which few of the wisest and best Christians, at that awful moment, are wholly free. But his fears were soon dispelled. The shock once over, his spirit gathered its strength. He was sensible of his prospects,— that they were bright and alluring,—that honor and distinction were almost as sure to him as life, if permitted to live. The prospect on which he dwelt with greatest earnestness, and which cost him the severest pang to resign, was that of usefulness, and of giving happiness to his relatives and friends. But he gave up all cheerfully, and for the last fortnight before his death, though deeply sensible to the kindness of those, who ministered to the comfort of his departing spirit, spent much of his time in religious meditations and devotions. He did not, with many, think death too solemn a thing for witnesses. He felt the sustaining influence of religion, and rejoiced to give evidence of it. Shortly before his death, he sent for a devoted friend, whom he had requested to be with him in that trying hour. He conversed with freedom on the solemn scenes, which were before him. He dwelt with delight, to use his own words, 'on the holy hopes' religion inspires, and expressed a full and cheerful confidence in the promises of Christianity. When he had united with his friend in prayer, he said he was willing to be gone. Soon after, he fell into a gentle sleep, from which he waked for a moment, only to enter on the sleep of death.

We mourn for him, as for one, who was an ornament to our nature; who would have contributed much to the improvement of mankind; who had drunk deep into the spirit of our religion; who displayed in his life, and attested in his dying moments, its purity and power. Premature as was the close of his earthly career, we bless God that he has lived; that he has left us his pure example; and that we are allowed to cherish the precious memory of one, in whom talents, virtue, and amiable manners were so finely combined. We bless God that we do not mourn as without hope. We are consoled by, and we joy in, the belief that he, whom many loved as their own souls, is in those brighter regions, where his exalted intellect and purified affections, find sublimer objects than earth can give, and where pain and death cannot enter.

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List of New Publications.

We regret that a list of only a few of the most important works recently printed, besides those we have already noticed or reviewed, is all we can give in this Number.

Hints on Extemporaneous Preaching. By Henry Ware, Jr, Minister of the Second Church in Boston. Second Edition. Boston. Cumamings, Hilliard, and Co. 1826.

Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. 8vo. 4 vols. Philadelphia. E. Littell.

Professor Stuart's Sermon, at the New Meeting-House in Hanover Street, Boston. Boston. 8vo.

A Sermon on the Doctrine of the Trinity. By E. Cornelius, Pastor of the Tabernacle Church, Salem. Andover. Flagg and Gould. 1826.

Unitarianism, 'Sound Doctrine.' A Sermon, preached in Waltham, at the Ordination of the Rev. Bernard Whitman, February 15, 1826. By Nathaniel Whitman, Minister of Billerica. Cambridge. Hilliard and Metcalf. 8vo. pp. 36.

Christian Researches in Syria and the Holy Land, in 1823 and 1824 in Furtherance of the Objects of the Church Missionary Society. By W. Jowett, A. M. One of the Representatives of the Society, and late Fellow of St John's College, Cambridge. Boston. Crocker and Brewster, and Others. 8vo. pp. 364.

A Letter to a Gentleman in Baltimore, in Reference to the Case of the Rev. Mr Duncan. By Samuel Miller, D. D. 8vo.

Dissertations upon several Fundamental Articles of Christian Theology. By Samuel Austin, D. D. Worcester, Mass. 8vo. pp. 260.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. XI. Containing Portions of the Works of Jeremy Taylor. No. XII. Containing Selections from John Locke, Robert Clayton, Isaac Watts, and John Le Clerc's Works. Boston. D. Reed. 1826.

Remarks on the Character and Writings of John Milton. Occasioned by the Publication of his lately discovered 'Treatise on Christian Doctrine.' From the Christian Examiner. Vol. III. No. I. Second separate Edition, corrected. Boston. Isaac R. Butts, and Co. 1826.

Biblical Repertory. A Collection of Tracts in Biblical Literature. By Charles Hodge, Vol. II, Nos. 1 and 2. New-York. G. & C. Carvill.

Notices of the Original and Successive Efforts to improve the Discipline of the Prison at Philadelphia, and to Reform the Criminal Code of Pennsylvania; with a few Observations upon the Penitentiary System. By Robert Vaux, 8vo. pp. 76 Philadelphia. Kimber and Sharpless.

A Concise View of the Critical Situation and Future Prospects of the Slave-holding States, in Relation to their Colored Population. By Whitemarsh B. Seabrook. Read before the Agricultural Society, &c. Charleston, S. C. on the 14th of Sept. 1825. 8vo. Charleston.

An Attempt to Demonstrate the Practicability of Emancipating the Slaves of the United States of North America, and of Removing them from the Country, without Impairing the Right of Private Property, or subjecting the Nation to a Tax. By a New England Man. 8vo. pp. 75. New York, G. and C. Carvill.

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THE

Christian Examiner.

VOL. III.] *May and June*, 1826. [No. III.

Miscellany.

THE CHRISTIAN SPECTATOR ON MISSIONS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

THERE were several things in the Christian Spectator's review of the 'Correspondence,' &c. besides those I remarked upon in my last, which, when I first read them, I thought of noticing; but as some of them do not appear, on a re-perusal, to be of so much consequence as they did then, I intend to say but little more of the article or its author. The reviewer is one of those men who make free use of what may be called the dashing style, throwing his words, and epithets, and assertions about him with a most astounding noise and rapidity, but doing no harm at last.

He seems to think that missionaries of the present day, and the first apostles, stand on nearly the same ground, and that the inspiration, and power of working miracles of the latter, did not give them any remarkable advantage over the former. 'We no where find that the places where the apostles wrought most miracles,' he affirms, 'were the scenes of the most signal success.' Let your readers take up the Acts of the apostles, and judge of the truth of this assertion, as they will be able to do by reading the history through. My own impression is, that the miracles of the apostles were generally followed by numerous conversions. Not that it would have been so, if the gospel had not also been preached; for if nothing had been preached, to what could the people have been converted? Miracles arrested the attention of those who

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witnessed them, and not only so, but opened their minds to the reception of whatever might be presented. The missionaries of our own times have no such means of commanding a respectful and wondering audience; they talk, and as they can do no more, they are disregarded. To me, this difference appears to be one of the greatest importance; though I hardly dare to differ from the reviewer, he is so positive.

'It needs only the manifestation of the truth,' he says, 'to commend both the gospel and the preachers of the gospel to the consciences of men.' Then why have they *not* been more commended to the consciences of the heathen? The only answer is, the truth has not been manifested, or it has been manifested but sparingly. The criterion is one which the reviewer himself has set up, and he must not complain of its application. He commits himself by his excessive zeal. He greatly undervalues the efficacy of the apostolic miracles. He puts out of view the wide difference of circumstances between the apostles and any uninspired body of men, and of course talks at random about an apostolic charter, and the apostolic example. We can only follow the first planters of christianity on general grounds; in particulars we *must* be governed by our own discretion, and the best lights we have; and then we must leave the event to God.

Finally, it may be proper that I should bestow some regard on the reviewer's courtesy, and give him credit for what he has said in our praise. On reading his article for the express purpose of finding out what there was generous and charitable in it, nothing made so strong a claim on my gratitude and acknowledgment as the following sentence, in which he professes a wish to see 'that wonderful thing, a unitarian mission to the heathen.' 'We desire to see it, because we think it altogether probable that a Unitarian mission to India, after what has been already accomplished by the Orthodox, would be useful in completing the demolition of the now tottering paganism of that empire, *and we are fully of opinion that even the negations of unitarianism are better than the positive and horrible superstitions of the heathen.*' He is fully of opinion! Indeed we ought to be extremely obliged to him for his opinion, and his candid and flattering admission. On my own part I thank him, not only for the compliment, but for giving us such a valuable specimen of orthodox fairness and frankness; for letting us

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see what an orthodox compliment is. We desire more such. They are encouraging. What a pleasant and edifying employment doctrinal discussion would be, if every disputant were as kind and conciliating as the reviewer!

But I must leave him, and ask your indulgence for a few general remarks on the subject of foreign missions. It is a subject on which there exists a great diversity of opinion. Some regard it as of no importance; by others it is made the very touchstone of faith; and there is a large proportion of the community, I believe, whose ideas with respect to it are as vague and indefinite as they well can be. Moreover, it is a subject which interests too many of our fellow creatures, and interests them too deeply, to be treated lightly or with indifference, to be hastily glanced at and then passed by. I am convinced that it is the duty of every christian to give it what attention he is able to afford, and to make up his mind upon it as far as his opportunities will permit him; to examine it seriously and without prejudice, and express the honest result of his investigations, whether it be on one side of the question or the other.

I shall commence my remarks with the plain proposition, that the christian religion is intended for universal reception and practice. This appears evident from the design of its founder, and from its intrinsic character. That its complete propagation was designed by its founder, may be gathered from many passages of scripture. His views were divinely benevolent, and therefore they comprehended the world. His intentions were narrowed and limited by no considerations or feelings of party, or country, or family, and therefore they embraced in their generous tenderness the whole race of man. He was born a Jew, and among the Jews he performed his individual ministrations, and closed them by his death, and crowned them by his resurrection and ascension to glory; but the blessings of his gospel were not to be confined to the spot of its first appearance, nor were the subjects of his kingdom to be distinguished by name, or tribe, or tongue. 'Other sheep I have,' said the good shepherd, 'which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.'

This design of the founder is seconded by the character of the religion itself. It is a religion of good will to all mankind; it is a religion of mercy, of liberty and of peace. It recognizes

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no distinctions of wealth, rank, or color; it declares all men to be equal before God. It is so general, that it sanctions all harmless peculiarities; and yet so strict, that it frowns on every departure from virtue, which it truly regards as the great bond of society. It discards all burdensome ceremonies; it demands no mysterious initiation; it sternly forbids idolatry, and of course all the absurd, the shameful, and the cruel practices of idolatry. It strives to root out revenge, and to moderate and control all those passions whence proceed wars, and fighting, and death. It offers its consolations, hopes and promises to all; and it proposes to the attainment of all, the glories and rewards of heaven. The experience of ages has tested its truth, and worth, and fitness for universal reception.

Now, when we consider that Jesus Christ intended his religion for the whole world, and that it is conducive in itself to the happiness of all men, why should we object to foreign missions? They are not to be objected to, abstractly, with any show of reason; because they are, abstractly, offers of happiness to our fellow beings. If christianity is good, a christian mission is good, in itself, because it bears the tidings of salvation to sinners, and because it seeks their present and eternal welfare; and if we desire their salvation and welfare, or have any sympathy for them as brethren, or even a regard for general improvement, we cannot oppose or slight the design of such a mission. It is no mark of extraordinary sense, or reach of thought, or liberality of feeling, to smile whenever that design is mentioned, and put it by with a motion of the hand, as a visionary or a questionable project. The design is serious, abundantly serious; it is christianlike, it is heavenly and Godlike.

But let the design be ever so good, it may be said, yet, without supernatural and miraculous assistance, it is by us impracticable. The Holy Spirit was abundantly shed on the first preachers of christianity, and they were endowed with the power of miracles and the gift of tongues. But we have not these powers and gifts; it is vain for us to expect them, and vain to go forth without them to convert the world.

This is by far too prompt a conclusion. It is vain for us to expect, without the aids which were specially afforded to the apostles, to meet with such signal success as they did; but because we cannot accomplish such great changes, shall we attempt none? The mandate of the Saviour, 'Go ye forth

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into all the world and preach the gospel to every creature,' is not yet all fulfilled. To whom is left the unfulfilled remainder? To whom but to ourselves? If the gospel has not yet been preached to every creature, whose duty is it to bear the word to those who have not heard it? Is not the duty ours? Are not we disciples of Jesus? Do not we partake of the blessings of his religion, and shall we not be incited by gratitude to impart them? And though we have no miraculous powers to assist us, we have the powers of reasoning and persuasion, and with a religion like ours to inspire them, they cannot be exerted altogether unprofitably. Human nature is every where the same, and men cannot forever refuse what is obviously for their interest and happiness to accept.

If it is our duty to diffuse christianity and its blessings, wherever they are not enjoyed, the next inquiry is, what measures are to be pursued in the performance of this duty. Are we to march abroad among the heathen, without making ourselves acquainted with their manners and habits of thinking, and without consulting our own wants at home? No. But the best way of becoming intimate with their peculiarities, is to study them on the spot of their growth; and, as to our own wants, if we should wait for the conversion of all our countrymen, before we endeavoured to bring any others to the faith, we should probably wait forever. And this I say, without meaning to deny that domestic missions may, on the whole, take precedence in importance, of foreign ones. It is quite true, that on this subject we should be considerate and circumspect, and should exercise our reason as carefully as we should on any other subject of great moment and difficulty.

In considering what ought to be done, reference should be had to what has already been attempted. Experience should here, as every where, be one of our most respected monitors. All the attempts which have hitherto been prosecuted to evangelize the heathen, have been undertaken by those, with whose peculiar views of the christian system I have no sympathy. These views have, as I think, led them into considerable errors, and prevented their making much definite progress in their work. Nevertheless, before I notice these errors, and lest I should be suspected of unworthy motives in doing so, I would take the opportunity of paying my sincere tribute of admiration to the zeal and constancy, which have distinguished the mo-

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dern missionaries to the heathen. I declare then, that there is something which warms my feelings like a genial fire, in the sight of men, aye, and women too, forsaking family and home; committing themselves to the broad ocean; throwing themselves into the midst of a strange country, an idolatrous people, and perhaps an unhealthy climate; setting up their humble altar in the very shadow of some huge and worshipped image; suffering all things, enduring all things, disease, imprisonment, insults, and worse than all, neglect, contemptuous neglect; but still maintaining their stand, and refusing to despair, because they came to save souls. Here is something that I can respect. I believe not as they do, that every soul which they fail to convert, is doomed to everlasting misery; I believe not a number of doctrines which they inculcate as indispensable; but, fixed as I am in my own opinions, and ready as I am to avow and defend them, I do not rank myself, nor do I wish to be ranked, among those who coldly condemn all missionary undertakings, as visionary and fanatical; and who, while sitting comfortably at home in the enjoyment of all the ministrations of ease and pleasure, can laugh at those, who, for duty's sake, and in their Master's cause, turn from them all, and sacrifice them all. And if hereafter other hands should conduct, in other, and through God's blessing, in better and more successful ways, the work in which they have been toiling; let it never be forgotten, that they were the pioneers who boldly advanced into the wilderness, and made known its difficulties, if they did not overcome them; acting with a martyr's courage, if not with a prophet's discernment, and serving as guides and beacons even in their wanderings and failures.

Thus having spoken freely in their praise, let me be permitted to speak with equal freedom of what I conceive to be some of their errors. The principal one appears to be, that they are altogether too technical. Conversion, under their management, is a systematic affair, to be effected in a precise manner, according to scholastic rules, and wearing a regular, business-like aspect. They are too sparing in considerations of universal morality, and too bountiful in phrases of mystical and indefinite meaning. They hedge themselves about with the peculiar notions, which they have transplanted from some theological seminary; and those whom they wish to attract, they of course repel. They begin, as they have been used to do in their

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sermons at home, with the doctrine of total depravity. Instead of representing to a native the horrors and evil consequences of the licentiousness and idolatry of his countrymen, they talk to him of his lost state by nature, in consequence of the fall of the first man. They then proceed to lay open to him, that for this guilt, the strict justice of the Supreme Being required an atoning sacrifice, which was made by the only Son of God, who was equal in glory with him, and of the same essence, and who, by submitting to death, appeased the wrath of his Father. Faith in the Son, and in his atonement, they then declare to be the only way of escape from the effects of Adam's transgression; and the native is required to profess this faith, and rely on the merits of Christ, and be baptized.

By those who ought to know, it has been stated, that not a single well informed and educated native of India has yet been made a christian by this process. The fact should excite no wonder. The process consists of a series of technical propositions, which can hardly be supposed to address themselves very forcibly to the understanding, because they are for the most part unintelligible; and these are supported by loose quotations from the Bible, for which the native cannot be supposed to entertain much reverence, for he has not been brought up to reverence it, nor to regard it as of divine authority.

But these errors do not operate so adversely in some places as in others. The islander of the South Seas is less forward with his doubts, objections, arguments and cavils, than the learned Bramin of Hindostan. This cause, and others have operated to render the mission to the Sandwich Islands eminently successful. And should we repine at that success? Heaven forbid! We should rejoice at it. When we read that the inhabitants of those islands have to a very great extent been induced to relinquish their idolatry, their brutal excesses, their barbarous practices; that they have wholly abandoned the horrid custom of human sacrifices; that they have been taught to read and write, and induced to enter with spirit into some of the arts and habits of civilized life, we should rejoice; these are subjects of rejoicing. It is of very little comparative consequence what supposed doctrines of christianity they are taught, so long as they are induced to obey its moral laws, and cultivate its heavenly temper in their hearts.

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So far from undervaluing, or in any way opposing this particular mission, I should be sorry if it were to languish, and if an urgent call were made on the christian public to support it, under any untoward or threatening circumstances, there are few causes to which I would sooner contribute my feeble exertions.

And yet, though I do not regard the preaching of the doctrines of orthodoxy as much of a hindrance in that part of the world, I do not certainly regard it as a help. It has been of little importance either way; the mission having been successfully advanced by causes with which it had no concern. But in other parts of the world, in India, for instance, I look upon it as a serious detriment. The natives there, or at any rate the higher orders of them, are imbued with various knowledge, acute, and skilled in the arts of disputation. To them the doctrines of trinity and atonement are far from acceptable, for they do not comprehend their value, and they consider them as too similar to that mystic theology of their own nation, which many of them in their hearts despise. Without the countenance of these orders, or individuals belonging to them, no success is to be expected; for the distinction of ranks is carried to such a lamentable excess, that the lower *castes* are the mere dust on which the others tread, and their opinions are of no importance; indeed they would hardly dare to think, without the approbation of their superiors.

It is impossible to say, exactly, what course ought in all points to be pursued in the attempt of christianizing India. But I think it undeniable, that it should be far more simple, practical and rational, than that which has hitherto been tried. The superior morality of the gospel should chiefly be insisted on; the great doctrines of the unity of God, his perfections and his providence, should be placed in contrast with the absurd features of polytheism; and the purifying precepts of Jesus with the solemn contradictions of philosophy and the degrading maxims of the world.

An opportunity has lately been offered to those who have long wished to see christianity thus preached in India, by a call for assistance and cooperation from some of similar sentiments there, seconded by the wishes of that distinguished native, Rammohun Roy, and a few of his countrymen. A way is thus laid open for the introduction of simple christianity,

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of unitarian christianity, into those immense and populous regions. Great immediate success is not to be looked for; but much may be accomplished by perseverance and good judgment; and I rejoice that those of liberal opinions are now enabled to come forward, and heartily unite in the great work of foreign improvement.

I do not venture to foretell, that this opportunity will be embraced by so many, that any effectual aid will be rendered from this part of the world. I can only hope and pray that it will. If after all our efforts, our work should fail, I trust we shall bear the disappointment with equanimity; if it should succeed, I trust that we shall never be seduced to follow a bad example, and forget the meekness of christians, by indulging an unseemly triumph over those who now exalt their horn and speak scornfully of our people; I trust that we shall imitate, as well as praise 'the spirit of the simple, unpretending, noiseless Moravians.' Yours, &c.

A Seeker.

Collections.

More's Royal Rule for Readers.

[Extract from the Preface General to a Collection of several Philosophical Writings of Dr. Henry More, 2d Edition, 1662, being part 'of certain Advertisements for the more profitable perusing his Books.']

If any expect or desire any general instruction or preparation for the more profitably perusing of *these my writings*, I must profess that I can give none which is peculiar to them, but what will fit all writings that are writ with freedom and reason. And this one Royal Rule I would recommend for all, *Not to judge of the truth of any proposition till we have a settled and determinate apprehension of the terms thereof.* Which law though it be so necessary and indispensable, yet is there none so frequently broken as it; the effect whereof is, those many heaps of voluminous writings and inept oppositions and controversies that fill the world. Which were impossible to be, if men had not got a habit of flattering mere words against one

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another, without taking notice of any determinate sense, and so did fight as it were with so many Hercules' clubs made of pasteboard, which causes a great sound, but does no execution towards the ending of disputes. For as no man will ever be so extravagant as to affirm, that a triangle is a quadrangle, or a square a circle, having the distinct ideas of those figures in his mind; so it would be as impossible for him to pronounce of any thing else falsely and absurdly, if he had as *perfect* and *settled* a notion of the things concerning which he seems to pronounce. But this first and main principle of wisdom being neglected, it is no wonder that men clash as ridiculously and causelessly as those two country clowns, who in their cups had like to have gone to blows, because the one professed himself a *Lutheran* and the other a *Martinist.*

Milton on Heresy and Implicit Faith.

Well knows he who uses to consider, that our faith and knowledge thrives by exercise, as well as our limbs and complexion. Truth is compared in scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.

There is not any burden that some would gladlier post off to another, than the charge and care of their religion. There be, who knows not that there be of protestants and professors, who live and die in as errant an implicit faith, as any lay papist of Loretto. A wealthy man, addicted to his pleasure and to his profits, finds religion to be a traffic so entangled, and of so many piddling accounts, that of all mysteries he cannot skill to keep a stock going upon that trade. What should he do? Fain he would have the name to be religious, fain he would bear up with his neighbours in that. What does he therefore, but resolves to give over toiling, and to find himself out some factor, to whose care and credit he may commit the whole managing of his religious affairs; some divine of note and estimation that must be. To him he adheres, resigns the whole warehouse of his religion, with all the locks

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and keys into his custody, and indeed makes the very person of that man his religion; esteems his associating with him 'a sufficient evidence and commendatory of his own piety. So that a man may say his religion is now no more within himself, but is become a dividual movable, and goes and comes near him according as that good man frequents the house. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep; rises, is saluted, and after the malmsey, or some well spiced brewage, and better breakfasted than he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem, his religion walks abroad at eight, and leaves his kind entertainer in the shop trading all day without his religion.

Another sort there be, who, when they hear that all things shall be ordered, all things regulated and settled, nothing written but what passes through the customhouse of certain publicans that have the tonnaging and poundaging of all free spoken truth, will strait give themselves up into your hands, make them and cut them out what religion ye please. There be delights, there be recreations and jolly pastimes, that will fetch the day about from sun to sun, and rock the tedious year as in a delightful dream. What need they torture their heads with that which others have taken so strictly and so unalterably into their own purveying? These are the fruits which a dull ease and cessation of our knowledge will bring forth among the people. How goodly, and how to be wished were such an obedient unanimity as this? What a fine conformity would it starch us all into? doubtless a staunch and solid piece of framework, as any January could freeze together. *From 'A Speech for the Liberty of Unlicensed Printing.'*

No Virtue without Trial.

Impunity and remissness for certain are the bane of a commonwealth; but here the great art lies, to discern in what the law is to bid restraint and punishment, and in what things persuasion only is to work. If every action which is good or evil in man at ripe years, were to be under pittance, prescription, and compulsion, what were virtue but a name, what praise could be then due to well doing, what gramercy

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to be sober, just, or continent? Many there be that complain of divine providence for suffering Adam to transgress. Foolish tongues! when God gave him reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam, such an Adam as he is in the motions. We ourselves esteem not of that obedience, or love, or gift, which is of force; God therefore left him free, set before him a provoking object ever almost in his eyes; herein consisted his merit, herein the right of his reward, the praise of his abstinence. Wherefore did he create passions within us, pleasures round about us, but that these rightly tempered are the very ingredients of virtue? They are not skilful considerers of human things, who imagine to remove sin by removing the matter of sin. * * * * Though ye take from a covetous man all his treasure, he has yet one jewel left; ye cannot bereave him of his covetousness. Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, ye cannot make them chaste, that came not thither so; such great care and wisdom is required to the right managing of this point. Suppose we could expel sin by this means; look how much we thus expel of sin, so much we expel of virtue; for the matter of them both is the same; remove that, and ye remove them both alike. This justifies the high providence of God, who though he commands us temperance, justice, continence, yet pours out before us even to a profuseness all desirable things, and gives us minds that can wander beyond all limit and satiety. *Ib.*

Liberty of the Press.

I deny not, but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors. For books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down may chance to spring up armed men. And yet on the other

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hand, unless wariness be used, as good almost kill a man as a good book. Who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life blood of a master spirit, imbalmed and treasured up on purpose to a life beyond life. It is true, no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary therefore what persecution we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom. *Ib.*

Poetry.

THE SERMON ON THE MOUNT.

'T is but the daystar's earliest glance,
The dawn is sleeping darkly still,
And wherefore do these bands advance
In silence to the lonely hill?
They wait Judea's promised king,
Whose arm of power shall set them free;
And hence their hopes thus warmly cling,
Thou lowly Son of Man, to thee.

Is this their king? His head is crown'd
Only with pearls of morning dew;
His throne—the cold, unsheltered ground;
His poor attendants—faint and few.
Away! away! their hope grows dim;
But passion blazes wild and high,
And eyes are sternly bent on him
That almost whisper—Thou shalt die!

He moves with mild, commanding air,
He speaks in tones divinely sweet,
And every lip is breathless there,
And every heart hath ceased to beat.

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'T is all a trancing hush beneath,
As when the strains of angels flow,
Who leave the burning throne to breathe
Their heaven upon the world below!

They long for one revenging hour
To wake Judea's old renown;
They long for an archangel's power
To dash their hated tyrants down.
Each hand is starting to the hilt;
Each heart is fain to swell the flood
To drown the scars of Roman guilt,
And quench their country's wrath in blood.

The Saviour speaks—and all around
The tones fall gently on the hill;
Even Nature pauses at the sound,
And all her elements are still.
The gales that herald morning's hour
Sink noiseless as the dying sigh,
While each stern spirit feels their power
And lays its treasured fury by.

Hear they aright? 'The humble, poor,
The mourners and the meek are bless'd;
For them shall God unbar the door,'
That leads to vales of heavenly rest.
The gentle sons of peace and love,
Who dry one source of human tears,
Shall wear a glorious crown above,
Through heaven's unending march of years.'

He points them to the red cloud's wings
Above the radiant east unfurl'd;
And lo! the sun majestic springs
In gladness on the waking world.
The rocks and hills—the wave and shore—
The field and forest—all are bright,
And Nature's thousand voices pour
Her full heart-breathings of delight.

'T is like your God! his gentle rain,
His liberal sunshine widely falls
Alike upon the desert plain,
And yonder city's towering walls

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The undeserving of his care,
And they whose thoughts are all above,
The guilty and the grateful share
A father's never-weary love.

Be like thy God—be like the sun—
And where thy healing power extends,
Let willing deeds of love be done
Alike to enemies and friends;
Then like yon city, lifted high
Above the cold world thou shalt be,
And spirits that would fain deny,
Shall yield their grateful praise to thee.

At his command yon lily springs,
With more than royal pomp displayed,
And not the proudest of your kings
Was half so gloriously arrayed.
He sends those careless birds to float
Delighted in the golden ray;
He gives the music of their note,
And feeds them through life's little day.

Those wild-flowers that so proudly rise,
Have each its birthright from on high,
And not a stricken sparrow dies,
Without a mandate from the sky.
Then fear not—God will hear thy prayer,
Will guard thee safe from every harm,
Thy life will bless with constant care
And death of all its power disarm.

Behold that straight and upward way
Where travellers move apart and slow,
And that broad road where thousands stray
Upon the flowery vale below!
The last is like the path to pain;
The narrow leads to worlds of joy,
Where that pure happiness shall reign,
Which death may never more destroy.'

Thus long he speaks—and long their eyes
In musing on the earth they cast;
Their gaze is chained in deep surprise,
And passion's glances all are passed.

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Long—long their troubled hearts shall keep
The memory of that mighty charm,
Which spread as o'er the stormy deep,
A sudden and a waveless calm. P. W.

SELECTED.

THE DYING FATHER TO HIS DAUGHTER.

BY WILLIAM SMYTH, ESQ.

To me, my sweet Kathleen, the Benshee* has cried,
And I die—ere tomorrow I die.
This rose thou hast gathered, and laid by my side,
Will live, my child, longer than I.
My days they are gone, like a tale that is told—
Let me bless thee, and bid thee adieu;
For never to father, when feeble and old,
Was daughter so kind and so true.

Thou hast walked by my side, and my board thou hast spread,
For my chair the warm corner hast found,
And told my dull ear what the visiter said,
When I saw that the laughter went round.
Thou hast succoured me still, and my reason expressed,
When memory was lost on its way—
Thou hast pillowed my head ere I laid it to rest—
Thou art weeping beside me to-day.

O Kathleen, my Love! thou couldst choose the good part,
And more than thy duty hast done;—
Go now to thy Dermot, be clasped to his heart,
He merits the love he has won.
Be duteous and tender to him, as to me:
Look up to the mercy-seat then,
And passing this shadow of death, which I see,
Come, come to my arms back again.

* In the Irish superstition, the Benshee is the warning spirit that announces death.

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Review.

ART. IV.—*A Collection of Essays and Tracts in Theology, from various Authors, with Biographical and Critical Notices.* By JARED SPARKS. 6 Vols. 12mo. Boston. 1823—6.

MR SPARKS commenced the publication of this Collection not long before the resignation of his charge at Baltimore, and has continued it in quarterly numbers to the present time. Having now arrived at the close of the sixth volume, the publication is to cease. We are not inclined to suffer this event to take place without notice; for we have regarded the undertaking of the editor as an important one, and have been accustomed to give a hearty welcome to the numbers as they successively appeared. We take leave of the series with sincere thanks and unfeigned regret; regret for the discontinuance, and thanks for the service, which we think has been rendered to the religious public. For it cannot be that selections like these, from the writings of eminent theologians and devout christians, clergymen and laymen, philosophers and divines, should be sent abroad, without doing something to affect the public sentiment, and keep high and correct the standard of religious knowledge.

In the perpetual succession of books, which is passing before us, the old and established authors are likely to be forgotten and unread, except brought from the press in a new form. The strongest and best wisdom of the world may lie unregarded on the shelf, while the attention is so engrossed by the novelties of the day, except the press is made to call attention to it by placing it among the novelties of the day. For which reason the plan of Mr Sparks' work was excellent. He proposed to bring up again to the thoughts of men some of the valuable treatises on religion and theology, which had been crowded aside and lost sight of for a while, which had some of them become strangers even in England, and most of them almost unknown, because never yet printed, in this country. He proposed to do further, what perhaps would be of benefit scarcely inferior, to make known the lives and characters of their distinguished authors, to give to the present generation the light of their example; to revive the memory of their vir-

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tues, to restore the influence of their piety, and make them fellow laborers for the welfare of man, not only by the words which, though dead, they yet speak, but also by their actions recorded in the books of faithful biography. Why should not the industry and modesty of Newton, the christian philosopher, the uprightness and piety of Emlyn, the Unitarian martyr, the philanthropy and independence of Penn, the pacific statesman, why should they not be in this time 'freshly remembered?' why not made 'familiar as household words?' Or, to speak in the more appropriate language of scripture, why should not these just men be 'had in everlasting remembrance?' He who does something to occasion this, to reinstate among men the fresh image of departed worth, to awaken the emulation, to quicken the zeal, to invigorate the faith, to enliven the piety of those who now live, by the example of those who are dead, and thus as it were to multiply their characters and labors in the world—he is a public benefactor. He does much to stimulate the mind of the age, and give it a right direction, and form its character and destiny.

Man forms himself in successive periods by the models which are set before him. One great mind living and acting in the presence of the world stamps its features on the times, gives not a name only, but a character to the age, and leaves its traces on all the institutions of the day. Such was Napoleon's. Such in one department was Byron's. Such in another and higher was Howard's. And sometimes a single book, powerful in energy of mind, original and convincing, gives a turn to the thoughts of the world, and may be traced in all the speculations and opinions of the times. Now all great characters and all valuable treatises participate, in some degree, this power of affecting the world, and operating on the individual and public character. Yet, some which are capable of doing it successfully, are thrust on one side by time and hidden by the accumulating rubbish of years. He does a good service who removes the rubbish, and exposes them to observation again, and, by the magical power of the press, raises them from the dead, and makes them contemporaries with the generations that are now passing.

All this it was part of the plan of this publication to perform. Accordingly there are two divisions of the work; the first consisting of biographical sketches of the authors from whom selections are made; the second, of treatises and essays upon

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important and interesting subjects. The range of subjects is very wide, there being no restriction but that of the merit and length of the piece. The choice of authors is also unrestricted. They are not taken from any one division of the christian church, nor from the advocates of any given set of opinions. But wherever an independent advocate of the great principles of religious liberty has been found writing with truth and force, no matter by what name he may be called, he has been enlisted into the work. Churchman, dissenter, and quaker—Jeremy Taylor, Robinson, and Penn, stand side by side, teaching common principles and advocating a common cause, proving by illustrious and beautiful example, that there is a common ground on which fair and honorable minds must meet, and that no differences of heresy can prevent their agreeing to withstand all usurpation over conscience, and fight side by side in the warfare against spiritual rule.

Of this class of works, which are always seasonable, Mr Sparks has here presented several of great value, by authors of a fine independence of spirit, and great power of thought. Amongst other pieces are extracts from the pithy Robert Robinson, that desultory, but animated and keen writer, whom none can read without delight, and yet whose volume of sermons recently published amongst us has found its way but slowly from the shelves of the publishers, perhaps because with all his smartness and shrewdness, he is not always sufficiently practical. From bishop Hare is given that exquisite piece of sober irony, the address to a young clergyman on the Difficulties and Discouragements attending the Study of the Scriptures, which had been published a few years since in the collection of choice tracts begun by Mr Wells, but which we believe he was suffered to discontinue for want of patronage. In the same class may be ranked the essay of Dr Sykes on the Innocency of Error, and of Dr Benson on the Belief of Things above Reason; both for the first time published in America and on that account, as well as for their intrinsic worth, acceptable portions of the work. In this class also are to be ranked a part of the extracts from the eloquent and poetical Jeremy Taylor, from whose Liberty of Prophesying are here culled choice passages, less known in this country than his sermons, an edition of which has been widely circulated, and, as we should judge, more useful; since his sermons have seemed to us more

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fitted to delight and amuse, than to affect the conscience or impart instruction.

Another division of these Tracts may be called the doctrinal. And here, although the selection is made from writers of different denominations, yet the pieces selected are of course consistent in their doctrinal bearing; being intended, not to sustain the peculiarities of the several denominations, but to advance those views which the editor himself judges to be agreeable to christian truth. Any other rule of selection would of course be inadmissible. When, therefore, we find Jeremy Taylor in this class, it is not that he may support the divine right of bishops or kings; but to introduce his strong and eloquent reasoning against original sin. When Penn is made to fill an entire number, it is not that, for the show of liberality or the mere desire to make known what that eminent man believed, he might set forth the peculiar dogmas of the Quakers; but that he might adduce his clear and scriptural testimony in favor of some of the leading points of Unitarianism. The republication of his Sandy Foundation Shaken, a work of great perspicuity and merit, is particularly seasonable and acceptable. In this class is also to be found Whitby's Last Thoughts, containing the reasons by which he had been led to abandon his belief in the trinity and adopt Unitarian opinions. This work is not one of the most valuable as a treatise, but, from its circumstances and history, possesses more than common interest, and well deserves its place in the Collection. The editor has rendered an essential service to readers by the care with which he has divided it into sections with distinct heads. Emlyn's Humble Inquiry into the Scripture Account of Jesus Christ, is also found under this division; a work of great intrinsic merit as well of singular interest, as coming from that good and persecuted man, and connected with the history of his sufferings for the truth. Many similar works have been written since, but we are not sure that any one of them can be more satisfactorily consulted. Cogan's Letters to Wilberforce on the Doctrine of Total Depravity have been before published in this country; but as a popular answer to a popular book, easily read, easily comprehended, distinct in its arrangements, and convincing in its arguments, it well deserved to be made still more widely known by being placed in this Collection. We wish that copies of it were offered for sale separately; a wish, by the way which might be extended to several other of the numbers.

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Tracts on Biblical Criticism form another, but only a small department of this Collection. It could not have been easy to select such as would be sufficiently popular for the purpose of the work. But we think that the public is under particular obligation to the editor for Sir Isaac Newton's History of Two Corruptions of Scripture. Very few in this country would otherwise have known any thing of it, most valuable and complete in itself, and an astonishing production when we reflect on the familiar acquaintance it exhibits with the details of a science so foreign from his favorite pursuits; and observe how minutely and patiently he investigated intricate questions, for which we should have supposed that his laborious studies and multifarious discoveries would have left him neither taste nor time. But to such a mind, that is recreation which to another would be toil. Charles Butler's Historical Outline of the Controversy respecting the Text of the Three Heavenly Witnesses, is another valuable work in this department, being a complete and very convenient summary of information on that point.

Of the practical and moral department, which may be said to constitute another division of this Collection, something is found interspersed in many of the numbers. Five passages are given from Jeremy Taylor, though we acknowledge ourselves disappointed that so copious extracts should have been made from so very common a book as his Holy Living. From his other works, certainly, passages of equal value might have been culled, which would have been new. It appeared to us also that the morceaux from his sermons were too much designed for the simple purpose of exhibiting his peculiar style and fanciful illustrations, rather than for any truly profitable end. We think the extracts should have been made on a different principle. Passages of moral instruction are also found in the selections from Hales, Robinson, Foster, &c. But the most valuable and delightful, worth indeed all the rest, is Mrs Barbauld's Thoughts on Public Worship, a work which had probably not been seen by one in fifty of the subscribers, and which no one can read without the highest pleasure and sincerest admiration, as well as improvement. The justness of the sentiments, the force of the reasoning, the strength, and purity, and beauty of the style, the earnestness and devoutness of the whole manner, render it one of the most attractive of compositions, and lead us, whenever we look at it, to join

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in the remark which has been made, that she is one of the few writers of whom it is to be regretted that she wrote so little.

The valuable biographical notices which accompany the selections, are all, we believe, written by the editor himself. To the remarks on the character and writings of Cogan, however, is affixed the signature of a different hand. These sketches are written with great care, and bear marks of fidelity and thoroughness of search. Most of these authors were men living retired and studious lives, from which few materials of story could be drawn, and there can be expected, therefore, none of that interest, which attends the history of more active individuals. But whatever of anecdote is to be found has been given, as far as the nature of the work would justify, and the sketches of character and remarks upon the writings are made with a spirit and discrimination, which render them no less instructive, than if they had presented scenes of more active and romantic interest. They teach us men, if not events; and the religious man, who would know himself and be incited by others, may find more to guide and incite him, to direct his heart and encourage him in duty, from the study of their characters than from the knowledge of their actions. Who can fail to be profited by knowing the manner of life, and the general temper of men like Taylor, Newton, Penn and Emlyn? Why may there not be as much instruction in their biography as in their works? and for many persons, more?

The biographical notices are seventeen in number, and, as was to be expected, unequal in execution as well as in interest. Many of them are perhaps as thorough and minute as any notices to be found of the same persons—as those of Hoadly, Hare, Emlyn, Robinson, Cogan, and Newton. That of Newton is especially full, and we have heard it spoken of as the most complete biographical notice of him which has yet been made. Few men better deserve to be known, and though what can be told of his life belongs in great part to philosophy, rather than religion, yet it was always made to minister to religion, and by making the reader sensible how his thoughts and time, and all the energy of his prodigious genius, were devoted to philosophy, renders more striking to him the fact, that they were hallowed by religious principle, and engaged in supporting the cause of christian truth. We could have wished that the same course had been pursued in regard to such a man as Penn, whose life is written minutely for only a few years, but

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whose late history would have been equally instructive; sufficiently so to have atoned for the additional space it must have occupied. We are also particularly disappointed in finding no notices of such men as Locke, Watts, and Le Clerc.

The life of Robinson seems to us one of the best, and we will indulge ourselves with some extracts from it. He was of obscure birth and few early advantages, and made his way in the world wholly by the power of his extraordinary gifts. He was apprenticed in his youth to a hairdresser in London, and at that period the thirst of his mind manifested itself by his rising early and reading whatever he could buy or borrow before the hours of business.

'His thoughts early took a religious bias, and after going to London, a constant attendance on public worship was among his greatest pleasures. Gill, Guise, Romaine, and Whitfield were his favorite preachers. His diary at this time indicates no small degree of religious enthusiasm, and proves him to have gradually attached himself to the methodists. Whitfield, in short, was his adviser and friend, to whom he applied in all cases of spiritual difficulty, and with whom he familiarly corresponded. On one occasion Whitfield read to his congregation at the Tabernacle two of Robinson's letters, while the writer was present.

'So great, indeed, was the esteem and respect which he gained by his genius and good character, that his master was not reluctant to comply with the general voice, and give up his indentures. At the age of nineteen he commenced preaching among the methodists. His youth, his amiable manners, his vivacity and native eloquence drew around him many hearers, and gave a charm to his preaching, which could not fail to please. His voice was clear and melodious, his elocution easy and distinct, his language flowing, and all his external accomplishments engaging. These advantages, heightened by a liberal degree of youthful enthusiasm, crowned his first efforts with success, and animated his future exertions. He spared no pains to cultivate the powers which nature had bestowed on him, and frequently declaimed by the hour in private, that he might acquire the habit of a ready delivery, and a free use of language. In this practice the foundation was laid of his subsequent eminence as a public speaker.' Vol. III. pp. 7—8.

The account which he gives of his own settlement at Cambridge is worth extracting.

'"The settlement of Robinson seems rather a romantic than rational undertaking, for this pastor was to be maintained. He

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had not received above ten guineas from his own family for some years; he had no future prospect of receiving any; his grandfather had cut him off with a legacy of half a guinea. He had received only a hundred pounds with his wife, and this he had diminished among the methodists. He had never inquired what his congregation would allow him, nor had any body proposed any thing. They had paid him for the first half-year, three pounds twelve shillings and five pence; they had increased since, but not enough to maintain him frugally; there was no prospect of so poor a people supplying him long, especially should his family increase, which it was likely to do. Besides, the congregation, through the libertinism of many of its former members, had acquired a bad character. These would have been insurmountable difficulties to an older and wiser man; but he was a boy, and the love of his flock was a million to him. His settlement, therefore, on this article, should be no precedent for future settlements." ' Ib. pp. 10—11.

He possessed great independence of character, and was always a strenuous advocate for liberty of conscience. He rejected the strongest solicitations and temptations to conform to the established religion, one instance of which is recorded as follows. It was at the time when he had acquired great celebrity by his answer to Lindsey.

' The author received a profusion of complimentary letters from dignitaries in the established church. It was whispered, and more than once proclaimed aloud, as a thing to be lamented, that such a man should be a dissenter, and waste his days in strolling with a bewildered flock beyond the enclosures of the true faith. Gilded offers were made to him, if he would have the conscience to slide out of his errors, go up from the unseemly vale of poverty, and take his rest on the commanding eminence of church preferment. To these overtures he was deaf; from his principles he could not be moved. When Dr Ogden said to him, in trying to unsettle his purpose, ' Do the dissenters know the worth of the man?' he replied, ' The man knows the worth of the dissenters.' This reply he verified by his warm devotedness to their interests through life.' Ib. p. 17.

From the life of Whitby our readers will be pleased to see the passage, which states the origin of his Dissertations on the Five Points of Calvinism.

' In his address to the reader, at the commencement of this work, he says, ' They, who have known my education, may remember, that I was bred up seven years in the University under

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men of the Calvinistical persuasion, and so could hear no other doctrine, or receive no other instructions from the men of those times, and therefore had once firmly entertained all their doctrines. Now that which first moved me to search into the *foundation* of these doctrines, namely, the *imputation of Adam's sin* to all his posterity, was the strange *consequences* of it.' He adds, that after some years' attention to the subject, he fell in with a deist, who grounded his unbelief in the Scriptures chiefly on the doctrine of original sin, which had been taught him as a part of the christian religion. He alleged, that this doctrine alone was enough in his mind to invalidate all the testimony, that could be brought in favor of the divine origin of the Scriptures.

'By this incident, Whitby was led to think it his duty to review the subject; and he declares the result to have been, that he could discover no proof of such a doctrine in the word of God. He next resorted to antiquity, but was not more successful. Vossius had deceived him, by asserting that it was always the judgment of the church. After having perused all the writings of antiquity till the time of Austin, he was satisfied, that the assertion of Vossius rested on his own authority. As far as appeared, the doctrine originated with Austin.

'By a similar occurrence he was induced to examine the doctrine of election. A friend, who had been educated in the belief of the Calvinistic dogma of divine decrees, doubted the truth of the Scriptures, since they contained a doctrine so repugnant to the goodness of God, and so opposite to the understanding of man. The absurdity of this doctrine he thought much greater, than a disbelief in the Scriptures, with all the evidence that could be collected in their support. Whitby again went through the Bible, and the writings of the ancients, with reference to this point; and, as in the former case, he detected no footsteps of the doctrine of election, till he found himself in the company of Austin.

'Such were the causes in which originated the Discourse on the Five Points.' Vol. II. pp. 17, 18.

What is said of bishop Hare is true of others, from whom these selections have been made, and accounts for the circumstance, that the biography is in so many instances rather critical than narrative, rather of the scholar than of the man. 'His writings seldom reveal a personal incident; they never betray his designs, nor acquaint you with his pursuits; you may converse with his mind, grow familiar with his thoughts, and trace

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his opinions; there you must stop; the man is invisible, and not to be approached.'

We must add a passage from the life of James Foster, a name that always deserves respect, and should be more familiarly known than it is. When he began his ministry, he unfortunately did not enlist on the side of the majority, and he therefore, though gifted with uncommonly fine powers as a preacher, remained for some time in such a state of obscurity and suffering, because of his heresy, as to be almost discouraged from continuance in his labors.

'But Providence designed him for higher purposes, and a brighter day succeeded a morning of clouds and disaster. He found a good friend in Mr Robert Houlton, who received him into his house, and treated him with much respect and kindness. A change in his condition was soon to take place, which would raise him above the perils of want and the contingency of circumstances. In the year 1724, he was chosen colleague pastor with the Rev. Joseph Borroughs, at Barbican, London, and successor to Dr Gale. Here was scope for his powers, and a sphere of usefulness adequate to his highest exertions. His fame as a preacher soon went abroad, and he constantly drew around him a numerous audience, collected from christians of all denominations. Four years after his settlement at Barbican, he instituted a Sunday evening Lecture at the Old Jewry, which he regularly kept up, during the winter season, and which was uniformly attended by a crowded auditory. Speaking of this lecture, Dr Fleming observes, that Mr Foster continued it "for more than twenty years, maintaining the reputation of it throughout, even till his bodily weakness obliged him to quit that service, and he showed, beyond all debate, that his popularity did exceed any thing yet known among the protestant dissenters. Here was a confluence of persons of every rank, station, and quality; wits, freethinkers, numbers of clergy, who, whilst they gratified their curiosity, had their prepossessions shaken, and their prejudices loosened. The flowers of oratory grew here upon the plant of divine truth, from which his audience might gather fruit of the highest mental taste and moral complexion."' Vol. V. pp. 176, 177.

We cannot go any farther. We once more thank the editor in taking our leave, and hope we may find him laboring in this department again.

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ART. V.—*The Sixth Report of the Committee of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders.* London. 1824. pp. 365.

First Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents, in the City of New York. New York. 1825. pp. 52.

WE deem it a solemn duty, and well worthy the character of a religious publication, to call the attention of our readers to the execution of the criminal laws in this country. No subject connected with practical morality is in our estimation more important. Our gaols and penitentiaries are fountainheads of iniquity. Malefactors, of both sexes, of every age, of all degrees of moral turpitude, are there collected, associated, and sunk still deeper in depravity. Our just causes of exultation as citizens of a happy, improving, and respected nation, as partakers of the benefits, which are derived from the vast improvements of this great era, must suffer no inconsiderable abatement from the circumstance, that such tardy advances have been made in the science of prison discipline. Human ingenuity, enterprise, and benevolence have exerted their strongest energies, on almost every other subject. The earth, air, and ocean bear witness to the never resting genius of invention, discovery, and improvement. Most visible things show marks of innovation; and sober truth must acknowledge, that the revolutions, which have taken place during the first quarter of the passing century, have been beneficial and wonderful. A host of illustrious names share the honor of improving the condition of man in other ways, while in that to which we have referred, a few individuals monopolize the admiration, with which selfdevotion in the cause of humanity is viewed, even by those whom it does not excite to imitation. What shall we say, then? that men will exert their faculties only for their own emolument? that selfishness is the chief motive of action? that all the bustle we witness proceeds from a desire of gain, or to attract the gaze of the world? We cannot so regard it. We believe that amidst all the jostling and competition society exhibits, a generous, disinterested, christian energy moves on the face of things; that the hearts of thousands feel deeply the condition of the ignorant and criminal; that the minds of thou-

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sands are intently busy in devising schemes of benevolence, mainly anxious for the glory of God and the good of mankind.

If then it is asked by one whose views of society are darker than ours, why the spirit of improvement has not been more active in prisons, it may be answered, *the evils are invisible.* Prison walls shut out their wretched inmates from observation. The passing, busy throng, do not think of the multitudes who are excluded from the walks of life, or think of them only with breathings of vengeance. The philanthropic, with few exceptions, are engrossed by the obtrusive objects of ignorance and vice. But we are not the apologists of that great and deplorable neglect, with which the abodes of convicts have been treated. Society has overlooked an allimportant duty, and has been visited with heavy judgments in consequence. If crime has not kept pace with the rapid increase of population, it is owing more to various other powerful counteracting causes, than to those improvements in criminal jurisprudence and prison discipline, which might have been expected in this age. It is our object in the present article, to aid in directing the attention of the public to the enormous evils existing, to arouse men to a due sense of their culpable neglect of the victims of the laws, to point out a field of benevolent exertion to such as wish to benefit the age in which Providence has cast their lot.

Two experiments have been tried, in relation to criminal jurisprudence and prison discipline, the Sanguinary and Penitentiary Systems. In former days, a cruel and bloody spirit prevailed, characteristic of the military spirit, and severe policy of the times, and, as we fear, of the vindictive character ascribed by many portions of the christian world to the Supreme Being. But in the progress of society, and owing to the prevalence of juster and more scriptural views of the Divine nature, the wrath of man against his erring fellow man has been abated. Though in some European nations and in parts of this country, the sanguinary code still exists in form, it serves only to tempt the ill disposed to violate laws, which the increased humanity of the age will not suffer to be faithfully executed. It deforms the statute book, but has ceased to brutalize society. As a system, it has completely failed.

The Penitentiary System had its origin in the United States, and trial has been made of it by the principal members of the

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Union. Its object is to create habits of industry and order, to excite contrition, to effect amendment. In order to recommend it to the favor of the people, the low principle of avarice has been appealed to, and extraordinary efforts have been employed, and successfully in a few instances, to make the prisoners support themselves. Although cases of reformation have occurred, imputable, probably, to the fact that the characters of the convicts were better at first than their offences indicated; yet throughout the United States there has been a very general feeling of disappointment, and the experiment is considered as abortive. The vengeance of the laws, and the arbitrary deportment of prison keepers, have not broken the obdurate hearts of criminals; nor have the indulgences of wholesome food, moderate labor, and companionship with fellow culprits, softened their breasts with penitence. The first system represented society, and arrayed the ministers of justice, as the avengers of crime, carrying on an unfeeling warfare with the defenceless, and inspired the offender's mind with a deadly hate, a belief that he might act on the defensive, a determination to revenge, when a fit opportunity should occur. Branded as a villain, the mark of Cain set upon him, freed from chains and a dungeon, his hand, like Ishmael's, was against every man, as he expected every man's hand would be against him. Let no one, filled with honest disgust at the abuses of the Penitentiary System, defend a return to the barbarous practices of former times. Sanguinary laws neither terrify nor reform, but only harden the heart. The history of the English criminal code, which made upwards of two hundred crimes capital, demonstrates the inutility of legal severity. Mild laws, and the certain infliction of punishment, are much more effectual. Vindictive justice is not an attribute of the christian religion. Civilization has effected much, independently of christianity, to render criminal law less severe; but this divine system alone is entitled to the praise of inculcating the sentiment, that punishment should aim at reforming the character.

The lenient, by a remarkable misnomer, styled the Penitentiary System, exempts the prisoner from corporal punishment, scanty food, fetters, the horrors of solitude and inaction. On the contrary, it has cheered him in his seclusion from the world, by society more congenial to his taste; it has placed him in a

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school of mutual instruction; it has given savoury fare to strengthen and animate him, and opportunities to make himself, and those around him, twofold more the children of hell than before. Neither system has regarded much the differences in delinquents, either of sex or of age. Punishment has been graduated to the offence, rather than to the degree of guilt. The distinctions in character, the variety of temptation, the estimates of crimes in the minds of offenders and in the communities in which they were educated, have been overlooked. Indeed, an almost universal belief now exists, that the vast machinery of Penitentiaries, is worse than useless; that they are the seminaries of vice and crime, their hardened inmates setting the community at defiance, adding a proselyte to worse iniquity in almost every new associate, and looking forward to the day of deliverance as to the day of revenge, or as giving an opportunity to repeat their crimes.

That there is truth in this picture, cannot be denied. Still we are not of the number of those who would altogether abandon the system of Penitentiaries, conceiving that with suitable improvement, it will be found adequate to effect all that may be reasonably expected. Bad as it is, we are satisfied that the other system was infinitely worse. It has been stated, that it has proved three times as efficacious in preventing crimes as the Sanguinary practice. This assertion appears to be corroborated by the fact, that the number of criminals has not increased in an equal ratio with the population, either in Europe or this country. This is particularly the case with respect to those guilty of the more atrocious crimes. If thus much has been done by a system fraught with so many evils, what anticipations of good may not reasonably be indulged, when prison discipline shall be administered according to the enlightened policy, which is beginning to dawn upon society.

It is now an established truth, that in prisons conducted on bad principles, crime and misery are produced and multiplied; and that in prisons, in which there is inspection, instruction, and employment, crime and misery will certainly be lessened, and the reformation of criminals be effected.*

* See 'Notes on a Visit made to some of the Prisons in Scotland and England in Company with Elizabeth Fry, by Joseph John Gurney,' a small work of much interest and merit.

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Let us glance at the system, which prevailed within the recollection of most men now on the stage of active life. Prisons were considered only as receptacles of malefactors. Their seclusion and punishment were the only objects contemplated by the laws. Absolute idleness, or trifling and vicious employments, filled up the measure of their days. When driven to labor, it was for punishment, or to lessen the expenses of the establishment. The moral, intellectual, or physical improvement of the culprits was not thought of, or was disregarded. Suffering, in every form of cruelty and loathsomeness, was the lot of the incarcerated. We are informed, on undoubted authority,* that not many years since, the prisoners in the great prison in Philadelphia, placed in the centre of the population of that refined and elegant city, were kept by day and by night, in one common herd, without distinction of age, color, or sex; that the prison keeper freely sold spirituous liquors to the inmates, at a bar within the prison, and with the knowledge of the public authorities; that to obtain money to purchase liquors, great outrages were customarily committed by stripping fellow prisoners on their first admission to gaol, which was 'a custom of long standing, under the name of *garnish*,' say the Minutes of the Supreme Executive Council of the year 1788; that children were permitted to remain in prison with their parents; that female convicts were allowed to associate with girls and young women confined by their masters or mistresses for sale or temporary punishment; that debtors and persons committed for criminal offences were indiscriminately confined together; that prison keepers were suspected of unlawful partnerships with the culprits; that the pitiable objects of punishment were hardly screened from the public eye; that passengers were assailed by obscene and profane expressions from the windows; and that the prisoners, in garbs that compelled them to shun the light of day, were, at the expiration of their terms of confinement, turned out into the midst of a populous city, ignorant, pennyless, and reckless of every thing useful, moral or religious. When the first attempt was made to preach to the convicts, the keeper reluctantly admitted the clergyman, though in the discharge of official duty, through the iron gate to a platform

* See Vaux' 'Notices of the original and successive Efforts to improve the Discipline of the Prison at Philadelphia,' &c. 1826.

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at the top of the steps leading to the yard, where a loaded cannon was placed, and a man beside it with a lighted match. The convicts were arranged in a solid column in front of the engine prepared for their destruction, in the event of the least commotion, while the first sermon ever delivered in the prison was pronounced The Philadelphia prison may be considered as a fair example of the gaols in this country at the date referred to. But whoever will consult the pages of Howard, will find, that the foregoing is but a faint picture of what he saw in the European prisons; and a recent publication states, that the goals in Scotland remain as they were in the time of that eminent philanthropist. We fear that instances, not very dissimilar, may be found elsewhere at the present day.

We will now turn our attention to prisons in this favored land, as they exist at this moment, in some of the most conspicuous places in the Union. We have much to gratify us in the fact, that we have advanced much farther than the country of our forefathers, in adapting our criminal jurisprudence to the improved state of the times, by bringing to speedy trial persons arrested on suspicion of crime, and in the construction and discipline of prisons. Still, we are very deficient in what might, and ought to have been done, in this cause of humanity. Our readers will learn with astonishment, that evils and abuses the most flagrant still abound; that in many places, no essential improvement has taken place in the general system of prison discipline; that the prisons are miserably constructed, the inmates crowded, the air of the apartments fœtid, the most loathsome vices prevailing; that children and youth are permitted to herd with the hardened in crime; that the prisoners are contaminating each other, and carrying on within the walls of the prisons, a warfare of retaliation against the best interests of society.

In Connecticut, a committee appointed by the Legislature to inspect the condition of Newgate, state in their report, dated May, 1825, that 'the cells are partially *below the surface of the ground*, and are crowded with the births of the prisoners. In some of the cells are lodged thirtysix persons, in others thirtytwo, in others sixteen. The cells are excessively offensive.'

During the late session of the national congress, Mr Thompson, a member of the House of Representatives from Pennsylvania, distinguished himself by a report on the condition of the

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prisons in the District of Columbia. He has unfolded a shocking scene of human suffering under the immediate view and cognizance of the representatives of the people. We have already directed the attention of our readers to the state of the Philadelphia prison, as it was about the time when Congress held its sessions in that city. The state of that of the metropolis of the nation at the present time will in some degree enable them to judge for themselves, how far our remarks are justified, as to the slow advance of improvement during the last forty years.

When the District of Columbia was ceded to the United States, the laws of Maryland, as they then stood, were adopted for the government of one part of it, and those of Virginia, of the other. These states have since changed the whole system of their criminal jurisprudence, by substituting confinement to hard labor for the cruel practice of branding, whipping, &c. But the criminal laws of the District of Columbia remain unchanged. Hence on the south side of the Potomac, there are above thirty offences punishable by death, while on the other there are but fourteen. On one side, stealing to the amount of four dollars, and on the opposite to the amount of five shillings, is a capital crime. The construction of the prisons and the state of the prisoners are as might be expected, where such sanguinary laws prevail. The cells in the gaol at Washington, are eight feet square, and sixteen in number. Eighty persons have been confined in them at a time. The young culprit and the hardened villain, the condemned felon, and the person waiting trial, have been thrust into the same cell. Not only so, but there have been put into these 'abominable dens,' witnesses in criminal cases, who were unable to give security for their appearance in court. Cases have occurred in which the witness and the defendant have occupied the same cell. The smell from the sewers is said to be intolerable.

It is stated by the superintendent of the Bellevue prison, in New York, in answer to a question put to him by a committee, that the situation of youth in that prison is deplorable. He was compelled to put boys for their first perhaps small offence, into the same room with offenders, old, if not in years, in crime. The grand jury of Philadelphia, in 1817, presented the Penitentiary in that city, on account of its very crowded state. From

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thirty to forty were lodged in rooms of eighteen feet square, the untried with the condemned, the young offender and often the disobedient servant or apprentice with the most experienced and hardened culprit; so that it was said the institution began to assume the character of a seminary for every vice.

To come nearer home, the Massachusetts State Prison is not in a condition to justify boasting. The message of the Governor, at the last winter session of the Legislature, unfolded a picture of almost incredible iniquity. Solitary confinement is impracticable; for the prisoner cannot be placed beyond the sound of the voices of his comrades. Food has been conveyed to those sentenced to bread and water, through chinks made by themselves in the floors of the cells. Separate dormatories are out of the question, and large numbers sleep in the same cells. The young associate with the older criminals. Correspondence is maintained between the culprits and persons without the walls; false keys and other implements of mischief are manufactured in the prison; bank notes are received, altered to larger denominations, and sent forth for the joint emolument of the prisoner and his friend abroad; and plans of mischief and of crime are arranged with coadjutors out of the prison. The public is not protected from the depredations even of convicts sentenced for life, or for a term of years. For, through the agency of former associates who have been *pardoned out*, or have otherwise escaped the hand of justice, they still prey upon society.

Can any one contemplate the picture here presented, the correctness of which cannot be questioned, without feeling that society has been deficient in duty, and that the Penitentiary System demands immediate and effectual reform. The very first step to be taken is to provide buildings of improved construction. Let our legislators discard all shortsighted economy, and use a wise liberality. They have commenced a new system by authorizing the immediate erection of a prison,* after a highly approved model, the New York State Prison at Auburn. The thanks of the community are justly due to the chief magistrate of this commonwealth, who, at the suggestion of a gentleman who has done more than any other individual

* It is to be built within the yard of the Massachusetts State Prison, and we rejoice that proposals have already been issued for its construction. For the sum of 50,000 dollars, a building can be erected containing 350 cells.

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among us to unfold the abuses of State Prisons, urged this subject upon the Legislature with great force. A new State Prison we believe, is erecting at Pittsburgh, Penn. which will admit of solitary confinement by night. But the Auburn State Prison, just mentioned, is on a construction so novel and approved that it may perhaps serve as a model, not only for us, but for our European brethren. It surpasses the celebrated Bridewell at Edinburgh, and its plan unites so much simplicity and excellence, that we shall offer a description of it to our readers. It secures a complete separation of the prisoners, admits sufficient light, and affords thorough ventilation. Any communication between its inmates, or any attempt to escape is rendered impossible. The plan is as follows. The prison is 206 feet long, 46 feet wide, three stories high. Two rows of cells, built end to end, run the whole length of the building. An external area, or piazza, runs around the edifice, ten feet wide, with galleries of three feet in width to each story. We copy a more particular account of it from a circular addressed to the members of the Massachusetts Legislature, during the session of last winter, by the gentleman above alluded to.

'The security is fourfold; for the Prisoner must first escape from his cell; then avoid the sentinel, in the open area, who has every advantage for seeing him; then force the external wall; and after all he is in the yard. The security is such, that during two years, in which the men have been confined at night in these cells at Auburn, no breach has been made upon one of them. The economy is great in regard to the space occupied, and also in heating, lighting, and guarding. Four hundred cells will cover only 206 by 46 feet of ground. At Auburn, five small stoves and six large and twelve small lamps, placed in the open area in front of the cells beyond the reach of the prisoners, afford heat and light for five hundred and fifty-five cells; and one sentinel is found sufficient to guard four hundred prisoners, and cut off all communication between them. The space in front of the cells, is a perfect sounding gallery; so that a sentinel in the open area, on the ground, can hear a whisper from a distant cell, in the upper story.—This experiment has been tried again and again, in the presence of the person furnishing this description. A building in which these important advantages are secured, with so much economy, is great gain.'

We consider this plan far preferable to any that has been presented to the public. Immense sums have been hastily

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expended in erecting prisons, now known to be of exceedingly bad construction. This useless expenditure has, more than any other cause, disheartened the public, and brought Penitentiaries into disrepute. In order to secure perfect inspection and economy, it is important that prison architecture should be studied, and conformed to approved principles. The semicircular, or crescent plan, was for a time, highly approved in England. But this affords a facility of communication between the prisoners, and renders constant and secret inspection impracticable. The radiating principle, as it is called, is also highly approved in England. The overseer's office is placed in the centre, and the converging form of the cells possesses the advantage of facilitating the conveyance of sounds. We have no doubt, however, that the plan of the Auburn prison will be adopted in England, when it shall be known, as it evidently excels, in security and economy of government, any that has been there proposed.

We earnestly hope, that when our new prison shall be completed, an entire new system of discipline will be introduced. Let the prison be exclusively for adults of the male sex only. Let there be solitary confinement by night; absolute silence among the culprits at all times; no visible weapons of defence, nor a military guard; no disgraceful badge or costume; discreet and humane keepers; moral and religious instruction; no pardons, but in cases of erroneous judgments, ascertained by new evidence; hard labor in its proper meaning; payment of extra labor; and a board of unpaid visiters regularly to inspect every part of the prison, and exert themselves for the moral, intellectual, and religious good of the prisoners. If the prison be so constructed and governed, that escapes shall be impracticable, the irritating custom of having a visible armed guard, and keepers wearing cutlasses, might be dispensed with. This very day, at the State Prison at Charlestown, we saw a gang of convicts in their disgraceful uniform, working on the granite from the canal boats, with four men over them, armed with guns and bayonets; and that too, in sight of the public road! We can scarcely suppress our indignation at this inhuman, impolitic, useless custom. To see fellow men in this republican, christian land, thus driven like beasts of burden, to labor perchance on the very stone that is to constitute a monument of our triumph over vindicitive and tyrannical power,

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is insufferable. In a moral view, it would be insane to look for compunction or desire of reformation in a human being, from such treatment. Of both prisoner and guard,

> ——— 'it hardens a' within,
> And petrifies the feeling!'

Such a uniformity of dress as would excite a laudable pride in preserving cleanliness, there might perhaps well be; but a degrading uniform or badge sours the temper, and debases the mind.

A chaplain and instructer should reside at the prison. Sundays should be devoted to mental improvement, to supplying the deficiencies of early education, and to religious instruction of a familiar and attractive kind. The earnings of the prisoners beyond their tasks, should be credited to them, half to be paid in decent apparel, tools, &c. at their discharge, and the remainder on receiving evidence of good conduct, a year afterwards. Nothing will create in them a stronger love of labor, than the knowledge that it will bring them a pecuniary recompense. The habits of industry thus acquired may continue after their discharge, when the visiters, or a benevolent association, might aid them in procuring employment. Females ought not to be sentenced to the same prison with men; but always, in a more secluded situation, be placed under keepers and visiters of their own sex, by whom they should be instructed in appropriate labor, and moral duties. We are persuaded that it is improper for any but persons of an official character to visit the prisons. Convicts should work in seclusion. A solemn stillness should reign in their abodes, and idle, curious, or thoughtless visiters should not be suffered to promenade through these receptacles, to interrupt and mortify the unhappy culprits.

We are satisfied, that a board of visiters, who should perform their service from philanthropic motives only, would be more efficient than one of men who are paid for it, or who perhaps seek their offices for mere political reasons. It is very proper that the general concerns of these institutions should be under the management of commissioners, appointed by the state or city governments. These persons ought to receive a compensation for their services, which are arduous and responsible. But there should also be a board of visiters, approved by the public authorities, of enlightened and benevolent indi-

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viduals, who should gratuitously labor for the moral and religious improvement of the prisoners. Both boards should act in concert, and make annual reports. If these, and such like improvements, were once adopted, and vigorously acted upon by firm and enlightened keepers and superintendents, the condition of our Penitentiaries would, we are persuaded, soon show itself more worthy of a patriotic and liberal commonwealth, and of a moral and christian people.

Our County Gaols, which differ but little from each other in construction, arrangement, or discipline, are in many respects worse than State Prisons. They are not so convenient for separating the prisoners, nor do they admit of giving them employment. The evils most obvious are their crowded state, their idleness, and the association of the young with the old. To shut up, as has been done in Boston, ablebodied men, youth, and females, during the heat of summer or at other seasons, to the number of from six to eight in one small room imperfectly ventilated, where they lie half the day in bed, play cards, smoke, relate stories of vice and villany, or contrive plans of depredation or revenge, is an evil that deserves the reprobation of every good citizen, and the earnest expostulations of all christians. With the exception of the House of Correction at Worcester, and of the Boston Gaol where a portion of the criminals have been set to breaking granite for the repairs of roads, we do not know of a single instance in which employment has been given to the convicts in any county prison in this state. In that part of the Boston Gaol, temporarily used as a House of Correction, all the females were confined together in a passage between the ranges of cells. The wife of a laborer, with an infant at her breast, waiting trial for the breach of the peace, or sentenced to a month's imprisonment for intemperance, has been associated with the most abandoned of her sex. A young female was convicted upon three indictments for larceny to the amount in all of not more than one dollar and fifty cents, pronounced 'a notorious thief,' and sentenced to three years imprisonment, the shortest term the law prescribed for her case. But during this whole period, she was liable to be shut up with women of the most profligate and shameless characters. The instances have been frequent, in which young persons, on conviction for first offences, have been confined in apartments with experi-

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enced criminals. We are happy to state, that many improvements in relation to classification, employment, &c. have recently been made in this prison by the exertions of the Directors of the House of Correction. But in the gaol not long since demolished, the abuses we have mentioned were notorious, and reflected great disgrace upon the county. Even the new, costly, and elegant prison erected in its stead, is so constructed as not to admit of a proper separation of its inmates. And we are sorry to be informed, that the substantial and spacious edifices recently built at South Boston, one of which is to be appropriated as a House of Refuge, do not allow of separate confinement on any extensive scale. We look upon the evil of the indiscriminate association of criminals of different ages, as the worst feature, by far, in the present prison system. Legislators, the guardians of the people's welfare; magistrates and judges, the dispensers of justice, instead of nipping crime in the bud, and watching with paternal solicitude over the waywardness of inexperience, have doomed the offending child and youth to a rendezvous of depravity, at the contemplation of which the mind sickens.

Even in a County Gaol, or House of Correction, idleness ought not to be tolerated, and we know of no labor, combining the advantages of punishment and utility, comparable to that of the treadmill. But it is proper for males only. For them, no injury to health need be apprehended. Although it has excited warm opposition, as a species of prison discipline, the London committee, after great experience and extensive inquiry, are fully satisfied that the objections made to it are unfounded. Eminent physicians also have testified to the same fact. The Sixth Report, the title of which stands at the head of this article, says, that

'The various statements in the Appendix will show the great extent, to which the labor of the tread-wheel has been introduced into the houses of correction of the several counties. If it be inquired upon what grounds the Committee continue to advocate this description of prison labor, they reply, because it possesses, in their opinion, many of the primary requisites of efficacious punishment. It is corrective; it is exemplary; its application is not inconsistent with humane feeling, and interferes in no way with the inculcation of moral and religious impres-

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sions. It has received the approving sanction of the community at large; its penalties are felt by those who are subject to its discipline, and it operates to deter from the commission of crime. 'I will never come here again,' is the language of the prisoner on quitting confinement.' p. 48.

Our forefathers, as early as 1662, authorized magistrates to convict 'rogues and vagabonds,' and confine them in the House of Correction. In 1699 a provincial act was passed for the punishment of the vicious, and also for setting the poor to work. In the years 1735 and 1744, the General Court authorized the erection and government of Houses of Correction, in different sections of the Colony. All these enactments appear to have been merely recommendatory provisions. But in the year 1788, the subject having been neglected, an imperative statute was passed that each county should be provided with a House of Correction. In 1818, by a resolution of our Legislature, three eminent civilians* were appointed to revise the criminal laws of this commonwealth, and to consolidate them into one act. On their report a law was passed, admirable in its provisions, ordering that the prisons should be well ventilated, and that measures should be adopted for the reformation, solitary confinement, and hard labor of the prisoners. Penalties were to be inflicted upon counties that failed to provide adequate accommodations for delinquents. But, we say it with regret, this law, in its most essential part, was repealed within four months after its enactment.

Recently, only one county, Worcester, had complied with the requisition of the law, passed thirty eight years ago, and Suffolk has but just completed its House of Correction. With these exceptions, the law has been utterly neglected, and is a dead letter on the statute book. 'Let then the community understand,' says an energetic magistrate,† 'that in all these

* Judges Parker and Jackson, and Solicitor General Davis. A similar commission was executed in England, by Lord Auckland, Judge Blackstone, and the philanthropist Howard. The statute framed by them was said to be distinguished by their peculiar characteristics—knowledge, discrimination, and philanthropy.

† See Remarks on the Pauper and Criminal Laws of Massachusetts, by Judge Quincy, 1822. This gentleman has followed the forcible representations here made with a course of efficient acts, as the Mayor of Boston, and to him is the community chiefly indebted for the compliance of the county with the law requiring Houses of Correction.

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cases, when the court is obliged by law to condemn to solitary imprisonment and hard labor, it is deceptive. *The sentence is never executed.* The real sentence is confinement in the County Gaol, amid idleness, often without air, without exercise, exposed to the worst society, and under circumstances the least calculated to support the mind under temptation, and the best to corrupt and debase it.'

It was not our intention to have gone into the subject of Gaols and Penetentiaries at so great length; but the enormous abuses, and the present deplorable condition of many of these dismal abodes, seemed to require a full exposition. In order to convince men of the necessity of important alterations, it is necessary to show them the extent of existing evils. In June, 1825, the 'Prison Discipline Society' was formed in Boston. Their Secretary and Agent is Mr Louis Dwight, to whom we have already referred. This gentleman has visited various prisons in the United States, and possessed himself of a mass of important facts relating to the abuses of the Penitentiary System. He has awakened public attention to the subject, and we wish abundant success to his indefatigable exertions. We should have been more gratified at the formation of this society, if more liberal principles had governed the institutors of it. The officers are exclusively of one religious faith, as if the cause of prison discipline were not equally dear to all christians. It augurs badly for a benevolent cause, when narrow or sectarian principles are adopted for its management. Still we rejoice in all these incipient measures, and hope the promoters of them will proceed with judicious despatch. It is the cause of humanity and of religion.

We are not of those who utterly despair of producing an essential change in the characters of adult criminals; nor do we believe that great changes can be effected in an instant. To rush forward in schemes of benevolence inconsiderately, almost insures a failure, and exposes even reasonable plans of reform to distrust or ridicule. Though the hearts of convicts will be steeled against harsh and cruel measures, we believe a generous and humane policy may operate to reclaim them. Firmness and kindness may be united. Instances have occurred of remarkable conversions from guilt to virtue, from vagrant idleness to honest industry. The almost incredible success of Mrs Fry in Newgate, shows what the law of kind-

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ness, with wise regulations, will effect. There was never a more disheartening field of exertion, and no where have good results been more abundant. That distinguished female has succeeded against the predictions of experienced magistrates, superintendents, and prisonkeepers. She has met with as marked success, in her attempts to reform the morals of prisoners, as did the persevering Howard in his exertions for promoting their health and alleviating their distress. Burke, in his justly celebrated eulogy on Howard, asserted that he had so forestalled this branch of charity, that there would be little room to merit by such acts of benevolence in future. That eminent man knew, it would seem, as little of the extent of the evil, as have succeeding statesmen. Howard accomplished, during his active career, about as much in the cause of criminal jurisprudence and of prison discipline, as did Luther for the reformation of religion. Both pointed out the grosser abuses and directed the attention of mankind to them, leaving to others in succeeding times the completion of a work too vast for the age or powers of an individual. But a new era has arrived in the history of English prisons. The name of Fry has been made illustrious, and posterity will pronounce it with gratitude and veneration.

But however unpromising may be any attempt to reform the adult criminal, we cannot but believe, that enlightened efforts in behalf of juvenile delinquents, will be of incalculable benefit to this interesting description of persons, and to society at large. What anticipations may not be indulged of the diminution of crimes in the succeeding age, should universal christian education prevail, and a wise system of prevention and reform be adopted in this? And in this view, what deep interest must be felt by the philanthropist, in all judicious measures for the prevention of pauperism, and for the prosperity of infant, Sunday, and primary schools? With special favor must he look upon all efforts, single or combined, to investigate the condition, and prevent or reform the vices and crimes of the young, and particularly of the young in the humbler walks of life. A glance at what has been done to accomplish these ends at home and abroad, will present objects far more agreeable, than those we have hitherto contemplated.

In England a 'Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders,'

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has existed many years. Its first object was to investigate the state of gaols. The British Parliament directed an examination of the metropolitan prisons. Eminent individuals* turned their attention to the subject, not only in England, but upon the continent. The result of their inquiries was a decided conviction, that crimes arise more from the want of instruction, classification, employment, and inspection, in gaols, than from any other cause. The old system of prison discipline was pronounced essentially defective, and *ruinous as it regarded young culprits.* 'They listened with delight to the adventures and escapes of the experienced criminals, were initiated into all the mysteries of crime, and, when discharged, bore recommendations from the inmates of the prisons to their former companions and accomplices.' In illustration of these statements, we copy from the Sixth Report of the society we have named, an affecting address made by a man condemned to death for murder, at Douay, in France.

'This individual requested to speak in private with M. Appert, when he thus addressed him; "I await," said he, "the hour of execution, and since you are the first person, who has visited me, I will address you with confidence, and conceal from you nothing. I am guilty of the dreadful crime, for which I am to suffer; but from my infancy my parents neglected me. I had neither a moral example, nor a religious education. I was abandoned to the violence of my passions. I fell when young, into bad company, by whom I was corrupted; but it was a prison that completed my ruin Among the persons now in this apartment are several boys who with pain I observe, are preparing themselves for the farther commission of offences, when the term of their confinement shall expire. I entreat you to obtain their removal into a separate ward, and snatch them from the contagion of such associates. Believe me, Sir,—and I speak from bitter experience—you can confer on those boys no greater favor!" p. 77.

We shall adduce an instance of the corruption of an innocent boy, who was imprisoned on an accusation of crime, in order to impress upon our readers the conviction, that youth cannot escape the contaminating influence of their seniors in

* See 'An Inquiry whether Crime and Misery are produced or prevented, by our present System of Prison Discipline, by Thomas Fowell Buxton, Esq. M. P.'—a work containing the result of this gentleman's personal investigations of the principal Gaols in England, and full of important intelligence.

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wickedness, when exposed, day and night, to their infernal seductions.

'Many and very grievous are the instances,' says Mr Buxton, 'which have come to my knowledge, of persons corrupted by prisons. When I first went to Newgate, my attention was directed, by my companion, to a boy whose apparent innocence and artlessness had attracted my notice. The schoolmaster said he was an example to all the rest, so quiet, so reserved, and so unwilling to have any intercourse with his dissolute companions. At his trial, he was acquitted upon evidence, which did not leave a shadow of suspicion upon him; but lately I recognized him again in Newgate, but with a very different character. He confessed to me, that, on his release, he had associated with the acquaintances he had formed in prison. Of his ruin I can feel but little doubt, and as little of the cause of it. He came to Newgate innocent, he left it corrupted.'

Is not a single case like this enough to teach us, that *persons arrested on suspicion of crime, ought not to be put into prisons appropriated to convicts.* Even convicted youth ought not to associate with adult felons. 'I make no scruple to affirm,' said Howard, 'that if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not desire a more effectual method than to confine them in our prisons.' In New York in the year 1822, there were more than four hundred and fifty persons, male and female, none of them over twenty-five years of age, convicted by the Police Court. Some of them were so young as to be presumed incapable of crime. These persons were sentenced to prisons, to associate with the most depraved of their species.*

In the year 1823, a report was published by a committee of the New York Society for the Prevention of Pauperism, on the expediency of an institution for the reformation of Juvenile Delinquents. The project was favorably received by the inhabitants of that city, and a new society was established, called the 'Society for the Reformation of Juvenile Delinquents,' whose first annual Report stands at the head of this article. It appears that the Managers made a prompt and successful appeal to the citizens, which resulted in subscriptions and donations to the amount of about 15,000 dollars, and a

* See 'Report of the Committee appointed by the Society for the Prevention of Pauperism in the city of New York, on the Expediency of erecting an Institution for the Reformation of Juvenile Delinquents.'

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universal approbation of their scheme. Application for assistance was successfully made to the city government, who granted a piece of land in the suburbs of the city. The ground and buildings held by the national government as an Arsenal, having been discontinued as a depot, were purchased on favorable terms. The Legislature of New York granted an act of incorporation, and the sum of 2,000 dollars per annum, for five years. The institution was opened the first day of the year 1825. The accommodations were sufficient for fifty-eight persons only, and this number was soon attained, viz. forty-four boys, and fourteen girls. Of the former, the oldest was at the time of his admission, eighteen, and the youngest, nine. The whole number that have been admitted, is seventy-three.* It appears that they were generally very destitute of any useful knowledge. The arrangements for boys are judicious. Besides a schoolroom and kitchen, there are workshops, in which weaving, shoemaking, and tailoring are already in operation. Chairmaking is about to be added to the employments. There are about one hundred sleeping places, all of which are well secured, and ventilated by pipes with fresh air. The building has not the appearance of a prison, there being no bars about the windows. Another is finishing, intended for females, of whom there are but few in the House, owing to want of accommodations. They have been employed in sewing, needful domestic occupations, and plaiting grass.

* 'From the Court of Sessions, for grand larceny - - - - 1
———, for petit larceny - - - - 9
From the Police Magistrates, for stealing and vagrancy - - - 47
From the Commissioners of the Alms House, for stealing, vagrancy, and absconding - - - - - - - - - - - 16

Total, 73

Of this number, 6 have never been in Bridewell,
———, 49 have been in that Prison from 1 to 7 times,
———, 19 have been confined in the City Penitentiary.

Total, 73

Of the whole number received into the House, 30 are the children of foreigners, and 43 are from the city and various parts of the state.

They have been thus disposed of:—

BOYS.		GIRLS.	
Returned to their parents	2	Sent to the Alms House -	1
Indented - - - -	5	Discharged, being of age -	1
Absconded - - -	4	Indented - - -	4
At present in the House -	43—54	In the House - -	13—19
		Total,	73

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The boys have been engaged in clearing up the premises, cultivating a garden, assisting the workmen in making repairs and erecting new buildings. Two hours of each day are devoted to mental improvement. The managers are decidedly of opinion, that the institution will be a means of rendering the streets more decent, and the magistrates, judges and jurors less occupied with painful and perplexing cases of juvenile criminality. The District Attorney, in reply to certain inquiries made by the managers, says,

'I am happy to state, that the House of Refuge has had a most benign influence in diminishing the number of juvenile delinquents.....Before its establishment, a lad of fourteen or fifteen years of age might have been arrested, and tried four or five times for petty thefts, and it was hardly ever that a jury would convict.....The consideration, that there is a charity, which provides for objects of this character, has removed all objections to conviction in cases of guilt.'

In regard to the effects upon character the managers speak as follows.

'Of the whole number in the house, eleven are still restless and refractory.....The alteration of the walls, the erection of a new building, and the liberty of the yard necessarily granted them during the day, greatly facilitated the means of escape..... In two instances, boys who had absconded, returned voluntarily to the house.'

The expense for clothing, food, fuel, light, the hospital, and school, is about thirteen cents a day for each individual, and this, it is supposed, will be diminished when the system is perfected. Thus far the enterprise has succeeded beyond the expectations of its benevolent projectors. Appended to the Report, is a brief sketch of the history of some of the youths before their apprehension, and after their confinement in the asylum, from which our limits allow us to make only an abstract of a few of the most interesting cases.

'S. C. B. aged 14. He early commenced a career of stealing and depredation, to which he was led by the company of older boys, and his brief life exhibits one of the most extraordinary instances of juvenile depravity, that has come under the notice of the board. His thefts, as admitted by himself, are almost beyond number. He has twice served out his sentence in the Penitentiary.....The reformation of such a character, was

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a bold undertaking by the institution; but as he was young, and his offences had been the result of bad company, his case was not considered hopeless. He found means to escape the first week, but was brought back; his temper was obstinate, and he was determined upon opposition. He is since much improved in temper, and evinces a disposition to behave well.'

'T. B. aged 17. When 13 he was sent to the Penitentiary for six months for stealing a bundle of clothes. He has been in the habit of drinking, in which his parents encouraged him. Since he has been in the House, the superintendent has not had much cause to complain of him. He has frequently been heard to express his gratitude, that he was snatched from the vortex of dissipation into which he was fast hastening, and to exclaim "What would have become of me by this time, if I had not been brought here!"'

'S. T. E. aged 17. His first temptation to error was the sudden attainment of money by drawing a prize in a lottery, which led him into dissipation and evil company. He became acquainted with women of loose character, who led him into extravagance, which induced him to commit theft to support his manner of living, when the lottery money was expended.....He says he never knew a moment's happiness from the time he committed the first offence to his being taken up. Since his admission into the establishment, his conduct has been such as we have reason to be satisfied with. The abhorrence he appears to feel and the contrition he evinces for his former conduct, give strong encouragement to believe, that he will yet become a useful and respectable member of society.'

'C. A. aged between 15 and 16. This girl was brought up to no other employment than picking chips for her mother, which led her to live in the streets, and be exposed to every species of crime. She was taken up for stealing a watch....The misconduct of this girl, we think, may with justice be attributed to the example of a depraved mother and elder sister.....She gives flattering hopes of becoming a respectable woman.'

The English and the New York Reports contain a mass of information, as to the causes and great extent of youthful crime, and the happy success that has attended efforts made to reform juvenile offenders by the societies mentioned. The success at New York has induced the citizens of Philadelphia to form a similar institution.* On the first of March, 1826, an

* At an adjourned public meeting in March last, at which Chief Justice Tilghman presided, articles of association were adopted, for the purpose of

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Act† passed the Legislature of this commonwealth 'concerning Juvenile Offenders in the City of Boston.' It provides a receptacle particularly for this class of criminals, and thus supplies a great defect in our means of punishment. Better not to arraign youths for criminal offences, than to sentence them to the common prisons to be educated to higher degrees of iniquity. Even our police officers are so fully impressed with the truth of this sentiment, that they willingly avoid arresting young delinquents. The projected establishment would also be a suitable retreat for youths, who are discharged from prisons in destitute circumstances, and who are desirous of abandoning their criminal habits. Such asylums ought to be provided for the old and young of both sexes. Poverty, disgrace, and want of immediate employment, are the causes of ruin to many well disposed persons on their discharge from prison. Society owes it to itself, if not to them, to make suitable provision for these unhappy cases. In regard to youths, an establishment of this kind is very important. Judge Dallas, in an eloquent charge to the grand jury and magistrates of Warwickshire, England, alluded to this subject in the following manner.

'Who can have beheld, but, at the moment, with a sinking heart, a miserable boy dismissed from the bar of a court of jus-

establishing and conducting an institution for the confinement and reform of youthful delinquents, to be denominated 'The House of Refuge.' Members are to pay two dollars annually, and fifty dollars, or ten dollars annually for six years, constitute a member for life. A board of twentyone Managers, and a committee of twelve judicious females, are to conduct the establishment. A committee was appointed to apply to the Legislature for a charter, to include directions respecting the manner of committing youthful delinquents, and to confer on the Managers all necessary power to receive, keep, control, and ultimately to dispose of them.

† It authorizes the City Council to erect a building, or to use the House of Industry or Correction, for the reception, instruction, employment, and reformation of juvenile offenders, and to appoint Directors of the same, with authority to receive all children, who shall be convicted of criminal offences, or taken up and committed under the vagrant law, and whom the judges shall deem proper objects for the House. It enacts, that any justice or judge shall have power on application, to sentence to the House all children living idle or dissolute lives whose parents are dead, or, if living, neglect from drunkenness or other vices, to provide any suitable employment or exercise any salutary control over said children; and that the Directors shall be authorized to bind out the males, until they arrive at the age of twentyone years, and the females, until they arrive at the age of eighteen years. On the recommendation of the Directors, the Court by which such minors are committed, is to have power to discharge them from custody.

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tice, to be released at the end of a short confinement, without protection, without parents, or what is worse, the authors of his being, the authors also of his profligacy, without means of employment, or prospect of subsistence, and driven almost of necessity into the downhill path of guilt, till, by an impulse which becomes at last irresistible, he is hurried to the precipice, on the brink of which no stay is to be found! To provide for the future reception and employment of these unhappy persons, and to inspire them with the love and fear of God, and a due respect for man, is the most prominent feature of your plan; thereby to complete the good which would otherwise be great; but of which, with this last provision, the measure will be full. This is the true character of the plan you wish to be enabled to carry into effect. It wants not to be recommended, it cannot be dignified by me. It is a fabric, which, should it rise, will require no inscription.' Sixth Report, App. p. 343.

In Glasgow, a committee of ladies have watched over juvenile offenders after their discharge from Bridewell, and their benevolent exertions have been a check upon both parents and children. It is stated, that they have prevented numbers from returning to their former evil habits. Several gentlemen, also, who visited the prison in that city for the purpose of communicating religious instruction, have provided employment for the men after their discharge. In many cases they have succeeded in procuring masters for boys who appeared to be penitent and disposed to reform.*

In France, it is the custom to certify, in the passport given a prisoner on his release, that he has been an inmate of a gaol. The obvious consequence is, that he apprehends rejection and contumely wherever he goes. It should be borne in mind, 'that a man, who is disgraced and despised by society, becomes its enemy, and considers that he has a right to violate its laws.' Instances are recorded of discharged convicts returning to prison, begging to be admitted again, in consequence of finding the face of society turned against them. Others return to ther vicious courses by necessity, as it were. We are happy to learn, that distinguished females of France have established asylums for women on their liberation.

In Dublin, a house of reception has been proposed for discharged prisoners, as will appear from the following extracts

* See Sixth Report, App. p. 191.

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from the Fifth Report of the Society in that city for the Improvement of Prisons.

'It has frequently happened that after juvenile convicts have been dismissed from the Penitentiary, they are thrown upon the world, without a friend to assist them, a place to shelter them, or the means of pursuing any industrious trade....The situation of convicts discharged from prison, is therefore one which loudly calls for the interference of the humane. However penitent and firmly resolved to renounce their former errors, if they cannot obtain employment, what alternative presents itself to them between total destitution, or a return to their criminal pursuits? Unless an asylum be provided for their reception, will they not retrace their vicious course, and rejoin the society of their older and more experienced companions in crime? The repeated committals of prisoners, who are again and again brought before the juries of this city for trial, sufficiently prove that such is the case;* and the committee have therefore exerted themselves to promote the establishment of a house of reception for such boys as are sincerely disposed to labor, and to render themselves useful members of society.'

It has been proposed in England to establish a large Penitentiary, to which boys, upon conviction for repeated offences, might be sentenced for long periods. To remove the objection to such an establishment arising from a willingness on the part of many parents, to send their offspring to an establishment that would relieve them of the care and expense of their children, it has been further proposed, that, after a limited confinement, government should transport these youthful convicts, for a long term, or for life, to one of the colonies! We perceive in a late account from England, that it is in serious contemplation to send them to Canada, so that we may have, from the north, an irruption of hordes of British juvenile delinquents. What right, we would ask, has one community to throw upon another its surcharged criminal population? What right has it to abandon its subjects to the wide world? In the very recommendation of it, it is stated truly, that 'a christian community cannot be said to perform its duty, by simply banishing the most helpless of its members.' We look upon the whole system of transportation of criminals, as the most

* It is stated by the London Committee, that one boy, only nine years of age, had been eighteen times committed to the different prisons in that metropolis.

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expensive, ineffectual, and unjustifiable mode of disposing of them, that has ever been practised, and we were surprised to find it gravely recommended by the enlightened Society for the Improvement of Prison Discipline, in London.

The prevention of crime is the first duty of society; and perhaps the best way to discharge it is by giving to all the advantages of education. The great source of crime is ignorance; that ignorance we mean, which implies, in the words of the London Committee, 'not merely the inability to read, but also the absence of those religious impressions, which form the only solid foundation of virtuous principle and moral conduct. It may not be too much to say that knowledge should not be only offered to every member of the community, but that the children of depraved, ignorant or negligent parents, should not be permitted to be without it. The laws of this commonwealth, from the earliest settlement of the country, made wise and liberal provision for general instruction, and our schools are amongst our most honorable distinctions. The city of Boston, especially, has made ample provision for the instruction of children between the age of four and seven, in the Primary Schools, of which there are upwards of fifty. At seven, provided they can read, spell, &c. they are admitted to the Grammar Schools. But many arrive at that age without these qualifications. Such, in defiance of the regulations, are sometimes permitted to remain a short time at the Primary Schools. There are many others who have never been admitted to any school, or who have attended irregularly or but seldom. It is believed there are in Boston about three hundred and fifty children excluded from the public schools, and living in a state of vagrancy. They are mostly the offspring of the migratory poor, who, in towns on the seaboard, make, it is calculated, one third of the laboring poor. Their parents seldom seek out schools for them, because insensible of the obligation to give their little ones that instruction, of which they are themselves too ignorant to feel the importance. Some children of this description are in the care of mothers, who are unable to govern them; others belong to depraved parents, who send them abroad to beg or pilfer; and not a few are hired out to attend in offices and run errands, or are permitted to hover

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about the markets or places of public amusement, to gamble, or obtain transient employment.*

Crimes, as we have said already, and as the records of prisons show, have not increased in proportion to the increase of population; nor have they been of so flagrant a character. But juvenile delinquency, in England and in this country, has increased in greater proportion. The fact is indisputable. It is a serious inquiry, to what cause is this anomaly owing? We answer, that if the history of the delinquents were examined, it would, in all probability, be found owing to their want of education. The united voices of observers in Europe and this county confirm this position. In further support of it we adduce the fact, that the proportion of colored convicts† exceeds that of all others every where; and that in New York four years since, and it may be so still, there had not been brought before a magistrate for a criminal offence, a single individual, who had been at the schools of mutual instruction. This last fact speaks volumes in praise of a system of education, which in point of economy, gratification to the pupils, habits of order and diligence, exceeds any other. We have no hesitation in accounting by the great numbers of youthful delinquents in Boston, by the circumstance that there are in the city so many vagrant uneducated children.‡

* A few years since, at the instance of members of the committee on Primary Schools, a room in one of the grammar schoolhouses in Boston, was prepared for making an experiment of the monitorial system, mostly with such pupils as were disqualified by age for longer continuance in the primary, and by ignorance for admission into the higher schools. More than a hundred boys and girls were thus collected, and the mode of instruction was found well adapted to the end proposed, and produced visible salutary effects upon the manners and dispositions of the scholars. But, the room being wanted for other purposes, the school was soon given up. Several attempts have since been made to renew the establishment, but hitherto in vain, notwithstanding that a census of vagrant children has been taken in the city, which shows, that they exceed in number all calculations previously made. We cannot but hope, however, that our enlightened city authorities will yet overcome all difficulties and make suitable provision for their instruction; for it is useless to keep them at the Primary Schools, which are taught by females, who are incapable of governing such children.

† The white population of Massachusetts is 523,000; the colored, 7,000. The number of white convicts in our State prison is 314; and the colored 50. Thus the colored population bears a proportion to the white, of less than *one and a half* to a hundred, while that of colored convicts to the white, is nearly *sixteen* to a hundred. There is a similar disproportion throughout the United States.

‡ In Boston, and we doubt not in other cities, many youth, chiefly boys, are permitted on Sundays to frequent the wharves and market places, and

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To permit a child to grow up untaught and idle, is to expose him to a fearful chance of becoming the tenant of a prison; in proof of this we quote, in addition to what we have already said, the following passage from a cotemporary religious magazine.*

'A part of Spitalfields is divided by Brick Lane. On one side there are schools for the instruction of twelve hundred children; on the other side there no schools, or next to none. Now it happens, very triumphantly for our argument, that whilst from the side of Brick Lane without schools, they have had more young criminals than from any other part of London, from the other side, they have for a long time had only one. Not at all inferior to this fact in conclusiveness, is the circumstance stated so openly by the officers of the National Institution, that *no boy educated in their schools has been convicted of any serious offence.* The whole body of evidence adduced before the House of Commons, tends directly to the same conclusion.'

Though education will do much to prevent crime, we are not so visionary as to expect from it miraculous changes. There will be depraved youth who disregard the counsels and examples of parents; and there will be brutal and wicked parents who counteract the wisest and best efforts for the good of their offspring. Of one thing, however, we are persuaded. It should no longer be an apology with the officers of justice for winking at the crimes of the young, that they believe their imprisonment will sink them still deeper in depravity. When constables are wiser and more discreet than the laws, it is time that they should be amended; and next to universal primary education, society ought to provide suitable means for restraining and reforming young convicts. In no instance should they be sent to the State Prison or County Gaol. The city of Bos-

to loiter on other days and at night, about places of public amusement, or of vice. This is an evil that might be remedied, and is disgraceful to the community which allows it to exist. Sunday Schools are entitled to the credit of having diminished the practice, affording, as they do, moral and religious instruction to thousands, who but for them would grow up in ignorance of their duty to God or to man. Highly deserving of praise are the selfdenying instructers in these institutions, which are the causes that many do not grow in vice as they grow in years, to become a disgrace and terror to society.—The practice of begging by young persons has also been greatly diminished in our city, which we ascribe in a great measure to the prevalence of juster notions with regard to the evil of patronising pauperism by giving to vagrants.

* Christian Observer.—July, 1818.

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ton owns at South Boston a farm of fifty acres, admirably fitted, by its vicinity to the city, from which it is cut off by water, and the healthiness of the spot, for the establishment of a House of Refuge. They have also two massy stone edifices, recently built, one of which, we understand, is to be partly devoted to juvenile delinquents.* But neither of these edifices is so constructed as to admit of separate confinement by night, to any great extent. The culprits, it is true, may be divided into classes according to their ages or crimes, and partially according to character; and these classes, again, so subdivided, that not more than six or ten shall occupy the same apartment. But this is by no means enough. Mere age and crime are no sure indications of moral turpitude. 'It is obvious,' says a writer on this subject, 'that a prisoner of eighteen, may be far less guilty, less hardened, and more open to the visitations of remorse and shame, than others of twelve or fourteen. The divisions should therefore depend upon an experimental inquiry into their moral characters and dispositions, and a knowledge of their previous habits.' The want of a perfect system of classification, formed on such principles as these, is the chief defect in our prisons, and some have thought that if this defect were supplied, our Penitentiaries would require but little else to make them answer the ends for which they were intended. But with regard to the young, the most perfect classification which the wisdom of man, after the knowledge of their characters gained by long observation, can adopt, will not justify shutting them up together. To every attempt to reform them, separate confinement by night is indispensible; and for this purpose, the plan of the Auburn Prison, already described, is the best with which we are acquainted, either as regards security or economy.

A few words as to the course of discipline, instruction and employment, proper for such an institution, and we shall have done. Males and females should be kept in separate buildings, under keepers of their own sex. Their treatment should be kind and paternal. The very name of Refuge implies this. Although the superintendence should be vigilant, all rules and regulations thoroughly enforced, and punishment made imme-

* The City Council have appropiated $3,500 to defray the expenses of the establishment the present year, and have put the institution under the control of the Directors of the House of Industry.

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diately and invariably to follow wilful disobedience; the whole should visibly proceed from the dictates of mercy and a regard for the offender's real good. The very countenance of the keeper should wear a benevolent aspect, however resolute and determined he may be to carry his measures into full effect. These unfortunate youths are to be reclaimed; the light of knowledge is to be shed upon their understandings; the sanctions of virtue and revealed truth are to be presented to their hearts and consciences; they are to be shown the exceeding folly of transgression, and have a better way pointed out to them; they must be attracted to goodness; they must be cured of their moral maladies by a course of patient instruction, and humane treatment. 'Let it be remembered,' said an enlightened writer,* whom death arrested in early life in the midst of usefulness, 'that in youth the character is easily susceptible of change, the mind greedy for knowledge, the heart, in general, when skilfully touched, sensible to kindness and compassion.' Experience has always confirmed these remarks, but never more signally than by the labors of Mrs Fry and her associates in Newgate, to which we have already referred. In other prisons also, to our personal knowledge, human nature, even in its abject and depraved forms, has responded to the voice and action of humanity. We have seen hardened cultprits who at first looked with sullen disrespect upon those whom official duty sent to inspect their cells and inquire into their treatment; but whose manners and countenances assumed grateful and confiding expressions, the moment they perceived, that their comfort and good were the motives of the visitation. Kindness is the grand secret of all government, but especially of prison government. A culprit that laughs to scorn the shouldered firelock of a sentinel, or the sword of an overseer, will melt into tears at the voice of good will, and feel no disposition to abuse the confidence that induces a superintendent to throw himself fearlessly into the midst of a crowd of criminals.

* John Gallison, Esq. See his able review of Buxton on Crimes, in the xxvth number of the North American Review. There is in both the review and the work reviewed, much ingenious speculation and a fund of valuable matters of fact. Mr Gallison examined the subject of Prison Discipline with great zeal and ability. It was a subject that deeply interested his mind. In his premature death, the benevolent lost an able associate, and society a wise and improving member. His writings were powerful in the cause of virtue and truth, and were illustrated by a pure example.

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But since the first object of a Refuge for juvenile offenders, is to supply the neglect of parents and society, a schoolroom will be indispensable, and the Lancasterian or monitorial mode of instruction will probably be found to be the best that can be adopted. At the New York Refuge, as we have noticed above, two hours in a day, one in the morning and one in the evening, are devoted to spelling, reading, writing and ciphering. The superintendent is also in the daily habit of giving instruction 'on subjects adapted to the intelligence of the subjects; such as various objects of natural history and the useful arts, availing himself of the opportunity thus afforded of enforcing moral and religious truth and desires, which tend to elevate their minds above the low and degraded habits, to which they had been accustomed, and to implant the ambition of entering upon an honorable and useful course of life.' Let it not be said, that criminals have no inclination for intellectual employments. The voice of experience has decided to the contrary. In the Sixth Report it is said, that

'Education is the very best employment. You can hardly credit me in saying, that the old embrace the opportunity so cheerfully, that in a very few months some have been able to read and write far beyond the progress made by the younger members of society at regular schools. In the gaol school men of forty years and upwards, from the alphabet, have, in a very short time, departed a credit to their instructers. These are not extraordinary instances, they are frequent.....There is a school for those who cannot read, from which it appears that many boys have derived great benefit. Considerable attention is paid to religious instruction.....The chaplain bears testimony to the great benefit which has resulted from the establishment of the school under his superintendence....Schools, the most interesting instrument in the improvement of prisons and prison discipline, have made encouraging progress within the last year.' Again; 'Admonition and advice have no affect on children, who are confined in the prisons with abandoned offenders. They become unruly, impudent, and vicious. I dismissed none without inquiring if they could read, and found that not more than four or five out of forty had been instructed. One answered, 'What is reading good for?' Another said, 'Who was to have taught me? We had no schoolmaster at our place.''

Regular instruction should be given in the mechanical arts. Each delinquent should be thoroughly taught some trade.

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It will give them means of support, and a consciousness of independence. Work performed out of doors, is especially proper, for without it they will become too tender for any but sedentary employments.

But in vain will every other precaution be taken, if religious instruction* be neglected. That should enter largely into the system. Not that we should recommend a formal, or gloomy course of instruction. The Scriptures should be read and familiarly explained, not as is too frequently done, to administer sharp reproof and denunciation, but as the language of the friend of sinners to his erring, tempted, and sinful disciples. Let the religious teacher of a Refuge beware of telling his hearers, that they are 'sinners above all men.' Nothing renders scriptural truth so unacceptable, as when it is delivered at particular individuals, rather than at particular sins. We have heard prayers and sermons before mixed audiences, culprits, overseers, and committees, the bond, and free, which have appeared like the aspirations of the selfrighteous, 'I thank God I am not as other men are, or even as this publican.' It is a matter of accident with many persons, that they are not in the society of prisoners. Besides, in a religious view, all men are transgressors. Therefore, when human beings address the almighty and pure Spirit in prayer, all distinctions created by man should be forgotten. They are of less value in the sight of God, than some would seem to think them. We must never overlook the fact, that the disease is within, affecting the heart and the mind. Conscience must therefore be awakened, christian motives must be perseveringly presented, and enforced by the irresistible eloquence of mildness and good example. As there is no genuine morality without religion, we must not expect to succeed in the reformation of criminals, unless the fear of God is superadded to the fear of man.

* Moral and religious instruction has become a general practice in the prisons of Great Britain. Benevolent individuals and associations are doing great good by this means. In many prisons, Bibles, prayer books, and tracts are furnished to the prisoners, prayers are offered by the chaplain mornings and evenings, and worship on the Sabbath regularly attended. In one instance an apartment has been allotted to the Chaplain for giving private instruction and admonition.

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ART. VI.—*A Sermon preached at the Dedication of the Church in Hanover Street, Boston, March* 1, 1826. By M. STUART, Associate Professor of Sacred Literature in the Theological Seminary, Andover. pp. 35.

THIS Sermon claims particular notice for several reasons. It was delivered on an interesting occasion. The opening of a new house for christian worship, in any case, is an occasion of great interest. It adds to the interest, that it is for the accommodation and use of a new society of worshippers, and thus gives encouraging indications of the demand for more places of worship, bearing some proportion to the increased population of the city. The character and standing of its author impart a degree of importance to whatever doctrines it expresses, and whatever spirit it breathes. And the sermon contains sentiments, which ought not to be regarded with indifference.

From the words of our Saviour, Matt. xviii. 20, 'For where two or three are gathered together in my name, there am I in the midst of them,' the preacher raises the two following questions, which make the subject of discourse, viz.

1. What is it for an assembly of men to convene in the name of Christ?

2. What is implied in the declaration that he is in the midst of them?

To meet together, or to perform any act *in the name of Christ*, is to do it *as his disciples*. But this phrase also needs explanation, and the preacher proceeds to state the several points in which the religion of Christ differs from every other, and in which his disciples are distinguished from those, who profess every other faith. It is justly remarked, that there are many doctrines, and those of great importance, which the Christian holds in common with men of other religions, and duties also, which he practises in common with them. But there are others, which are peculiar to the Christian; which distinguish him from all others; which make him, what he professes to be, *a Christian*, in distinction from an unbeliever, a heathen or polytheist, a deist or naturalist, a Jew or a Mahommedan.

The author proceeds with a sufficient degree of solemnity,

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and expressing a strong sense of the delicacy and the responsibility of the task, to point out, not *all* the peculiarities of the christian system, which disciples of Christ are bound to maintain; but merely a few particulars, which are prominent among the characteristics, that distinguish the christian religion from all others. We mention this to show, that the author has not expressed himself with carelessness; that he was probably fully aware of the bearing of what he has said, and that he is to be understood as deliberately intending all that is, by fair interpretation, implied in the representation he has given of what constitutes a Christian. For otherwise, there seemed no occasion for so formally drawing the attention of his hearers to the delicacy or the responsibility of what he was about to say.

When, therefore, he professes to point out what those distinctive traits of belief or character are, which separate Christians from all other worshippers, and make them the subjects of the promise in the text, and pronounces, that they, who are the genuine followers of Christ, and real converts to his religion, must receive those doctrines, and practise those duties; and that none can be truly said to meet together in the name of Christ, or as his disciples, who do not admit the one and practise the other; we are to understand him as denying the christian name to every one, who does not assent to each of those articles, which he has selected as those, by which the Christian is distinguished from all others, however sincere he may be in his belief in him as a messenger from God, however ready to receive all his instructions as divine truth, however careful to cherish the spirit of his religion, and however faithful to perform its duties. Those articles, as the preacher has explained, illustrated, and enforced them, are

1. Belief in the atonement by the blood of Christ.*
2. Love to Christ.
3. Rendering religious homage to Christ.
4. Obedience to Christ.

Now waiving, for the present, the question whether these arti-

* The proposition, as stated in its place in the sermon is, 'You who are here to meet in the name of Christ, *must believe and trust in him as the true Messiah, the Son of God, and the only Saviour of Sinners.*' As explained and enforced in several following pages, it is as we have stated it above, and is so expressed by the preacher. 'Only one has made atonement for sin by his death.' 'No other religion presents you with a founder, who has made atonement for his followers by his own blood.'

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cles express correctly and completely what is peculiar to Christianity, or not; truths and duties by which it is distinguished from all other forms of religion; we think there are strong objections to adopting these, or any other articles of belief, except the single one which we shall hereafter mention, as constituting the faith, which is necessary to entitle one to the christian name. We object, because it proceeds upon a principle, which will justify Christians of every sect and denomination in refusing the christian name to all others. Upon the same principle, on which the author of this sermon excludes others, he must find himself excluded from the christian community. He cannot admit any one to be a Christian, who rejects the doctrine of the atonement. Now the Catholic believes, not less than he, in *the atoning blood and propitiatory sacrifice of Christ.* But when *he* 'meets at the table of the Lord, to commemorate his dying love,' it is not to taste the *symbols* of the Saviour's 'blood,' but to partake *the very flesh and blood itself*, that flesh and blood, which suffered on the cross. And, in his view, no one who refuses his assent to a doctrine, so explicitly taught by the Saviour, as that the consecrated bread and wine are the real body and blood of the Saviour, can have any just title to the christian name. The Universalist again holds, in common with the preacher, the doctrine of atonement by the blood of Christ. He believes it was a complete atonement for *all men*; that Christ was a propitiation for *the sins of the whole world.* He is confident, therefore, that *all men* will actually be saved; for he thinks it dishonorable to the Saviour to suppose, that the very end of his death will be frustrated; that any of those for whom he made atonement, will fail to be benefitted by it. Why then shall not *he* deny the Christian name to those, who, whatever stress they may lay on the doctrine of the atonement, in his opinion essentially impair its value by denying its efficacy, and thus take from the gospel of Christ one of its most essential and consoling truths?

There are other points also, upon which honest and learned men may lay as much stress as the preacher does on that of the atonement.

The Episcopalian may agree with the author, as to the leading doctrines of our religion, and as to their importance and necessity, to entitle one to the christian name. But he has other opinions also, which in his estimation are equally important. One of them is, the divine right of episcopacy. Be-

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lieving then, that his is the only church, in which christian ordinances can be rightly administered, why shall he not deny the christian name to those, whose introduction by baptism into the church was not by an authority derived from the apostles of our Lord, through an uninterrupted succession of bishops?

The Baptist also, while he holds in common with our author, all the articles of faith, which he has represented as essential, may yet not think him entitled to communion with true Christians; for *he* is besides persuaded, that no baptism is of any value, but that of adults, and by immersion.

Remarks of a similar nature may be made with respect to every other sect, into which those who profess to be Christians, are divided. There are none of them, who do not hold opinions peculiar to themselves, which may, in their view, be as essential characteristics of christianity, as those stated by the author of the sermon are to him. Shall they then all draw around themselves the line of separation, each regarding his own little sect as constituting the whole christian family, and his own narrow creed as expressing the whole christian doctrine?

But this is not all. Admit the *right* of any one to confine the christian name to his own sect, and suppose the test, which the author has instituted, be a correct one. Is it sufficiently definite and distinct? What is it to believe in the atoning blood of the Saviour? what to reject it? This the author has not told us, though he has told us it is a fundamental principle, and that it constitutes a difference heaven-wide from every other system of religion.

A doctrine so essential, required to be received under the harsh alternative of subjecting ourselves, if we receive it not, to the awful sentence pronounced by an apostle on those, *who sin wilfully after having received the knowledge of the truth*;* a doctrine so essential, and declared to be of such importance, ought, we think, to be quite intelligible in itself, and stated with all the clearness and definiteness, of which it is capable. This has not been done in the sermon before us; but we are

* Does the author mean to be understood, by the application of this text, to charge all those, who deny the doctrine of the atonement, with *a wilful denial of what they know to be the truth?* We should be glad to affix a meaning less illiberal and repulsive, but are unable.

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left to find out what the doctrine is, which it is so unsafe to deny, by recurring to definitions of it, as widely differing from each other, as some of them differ from its total rejection. Of those who have discussed and attempted to explain this subject, whose account are we to receive as that which will bring us within the pale of christian charity, and entitle us to the christian name? Is it that of Edwards or of Magee, that of Woods or Murdock, that of Dana or Austin? We think it will be time enough to make this doctrine *the Shibboleth* on which our life, as Christians, is to depend, when those who lay such stress upon it have themselves agreed, what the doctrine in question is.

As Mr Stuart has furnished us with no means of ascertaining what the doctrine of atonement is, on which such stress is laid, it is not our purpose, as it would be laboring wholly in the dark, to discuss the question, whether it be a doctrine that is taught in the New Testament. But we cannot forbear just noticing one argument, upon which he seems to place great reliance, but in which we think there is no force, in whatever sense the doctrine be understood. The argument is, that if we reject the atonement, there is nothing in which Jesus was superior to Paul, nothing that constituted him a saviour in a higher sense, nothing that laid a higher claim to gratitude. 'If he [Jesus] be a Saviour merely because he instructed the people; then has Paul a better title to that name than he.' 'In the office and duty of an instructer, a martyr, a prophet, a worker of miracles, a divinely commissioned messenger, a successful reformer, simply considered as such, Paul was in almost all respects equal, in many respects superior, to him. Why is not Paul our exalted benefactor, why is he not to be hailed as our Saviour,—why are we not to meet together in his name?' This appeal is made evidently in the confidence, that it admits of no other answer, but that which follows, viz. 'It is because only one has made atonement for sin by his death. This Paul did not.'

But we think that a different answer may be given, more satisfactory, and more consistent with what the Scriptures teach us of our relation to Jesus and to Paul, and of our obligations to each. We say then, that so far from Paul being superior or equal to Jesus, as a divinely commissioned messenger, instructer, and worker of miracles, there was an immeasurable

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distance between them. The one was the master, the other the pupil. The one was the founder of a new dispensation, the other, one of the ministers whom he chose, and appointed to carry his purposes of benevolence to mankind into effect. Jesus professed to receive the doctrine, which he taught, immediately from God. Paul declared that he received *his* from Jesus Christ. Jesus held intimate communion with the Father, was in the bosom of the Father, derived his authority directly from God. It was the privilege and glory of Paul to be the disciple of Jesus, to receive the doctrine, which he taught, from him; and he claimed no higher authority, and deemed it sufficient honor, in those very instructions, in which the preacher so incautiously pronounced him superior to Jesus, to style himself the apostle and the servant of Jesus Christ. If it be true, that as an instructer, Paul was equal or superior to Jesus, why is he never declared to be 'the light of the world, the true light, that enlighteneth every man that cometh into the world'? This Jesus, and he only, was declared to be. We are then to meet together in the name of Jesus, and not of Paul, or Peter, or either of the apostles; to regard him as our saviour, and preeminently our benefactor, because *he* was the chief messenger and leader, and *they* subordinate agents and teachers, and *his* commission and authority immediate from God, and *theirs* from him, as his ambassadors, to aid in executing the great design of his mission.

We ask, what would Paul or Peter have been, had Jesus not preceded them, or had he never existed? But there was no dependence of *him* upon *them* to give room for the same question. The instructions of Jesus might have been the same, as they were in fact, and the great purposes of his mission as well accomplished, had Peter, and Paul, and John never existed. Other men, as competent and as faithful as they were, might have been called to the work, and qualified by the great teacher to take the same part which they did, in enlightening the world. But had Jesus not appeared in the character and office that he did; or had he not chosen them to be his ministers, instructed them as he did in the great doctrines and purposes of his mission, and appointed them to be his apostles and ambassadors to the world, Peter would have lived and died a humble fisherman on the lake of Galilee, a pious, but a bigoted disciple of Moses, never doubting that the favor of

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God was confined to the descendants of Abraham, and that all out of the pale of the Jewish church, was to be regarded as common and unclean. And Paul, without that light which burst upon him on the way to Damascus, and those instructions received afterward by revelation from Jesus Christ, which were to qualify him to be a chosen instrument for converting the world to his religion; instead of being the herald of the gospel to the nations, to spread the knowledge of salvation over a large portion of the world, and by his letters to the churches communicating to all succeeding ages the blessings of that gospel, which he declared was not his own, but what he had received by revelation from Jesus Christ; Paul would have passed the latter, as he had done the former part of his life, a respectable citizen of Tarsus, a well educated Jew, a Pharisee of the strictest sect, learned and zealous in the law of his nation. But never would those enlarged and liberal views, and those pure doctrines have entered his mind, of which, as a disciple of Christ, and under him as a master, he lived as a teacher, and died as a witness.

We affirm then, that nothing can be more groundless than the assertion, that Jesus was not distinguished above Paul, Peter, or John, as a divine messenger, instructer, and worker of miracles. *He* was a lawgiver, the founder of a new dispensation, the teacher of a new doctrine. *They* were his ministers, apostles, deputies, commissioned by him to carry on the work, which he had begun, of regenerating the world; and thus, as his instruments, to complete his design. They labored and taught, not as principals; to this they never pretended; not as equals, for they always appeared and always spake of themselves, as subordinate agents. Their highest pretension was to appear as ambassadors of Christ, acting in his stead, addressing men in his name, claiming no authority, but as derived from him.

To return now to the question, what constitutes a Christian, or what distinguishes from all others, those, who may be said to meet together in the name, or as the disciples of Christ? It is very justly said by the preacher, that much that is most important in religion, is not peculiar to the Christian, and is not to be mentioned among the marks which distinguish him, since it is what he holds in common with men of other religions; and that the difference between him and them, and that by which he is dis-

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tinguished from them, must consist in something, which he only admits, and must admit in order to be a Christian. We add, that this something must also be that, which, besides being peculiar to Christianity, is common to all Christians. And this, we think, so far as respects what he is to believe, must consist in one single article, *the divine mission and consequent authority of Jesus Christ.* If you go beyond this, and introduce, with the author of the sermon, articles which are received by some, and rejected by others, you will give the description of a Catholic, a Protestant, a Calvinist, a Trinitarian, or a Unitarian, but not that of a Christian. What, we ask, constitutes a Jew? We mean not as respects the nation to which he belongs, but the religion which he professes. You would not answer this question by giving the description or the creed of a Pharisee, in the time of our Saviour, for this plain reason, that although every Pharisee is a Jew, every Jew is not a Pharisee. A Jew is one, who believes in the divine mission of Moses and the prophets. He acknowledges the authority of their writings, and receives them as his rule of faith and life. But he has his own interpretation of those writings; and whatever be the particular doctrines, which he finds in them, and whether they are such as to constitute him a Pharisee, a Sadducee, or an Essene, he is not the less a Jew.

What, again, distinguishes a Mahometan from all others? Not the profession of faith in a particular set of doctrines; for those doctrines some of the followers of Mahomet may receive, and others may reject; but the simple *acknowledgment of Mahomet as a divine teacher, and of the Koran as the rule of faith and practice to his followers.* The particular articles of his faith will be those, which he believes to be taught by the Koran, whether they make a part of the popular creed or not; and whether he is a Somnite or a Schiite, a follower of Abu-Becr or of Ali, a believer in Fate or in Freewill, he is a Mahometan. He may be regarded as a heretic by those of a different sect; but we suppose that no disciple of the prophet would carry the spirit of sect so far, as to deny that he is a Mahometan.

In the same manner we come to a true definition of what constitutes *a Christian*, as distinguished from the professors of every other religion. *He is one, who believes in the divine mission of Jesus Christ, and receives his instructions, as of*

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divine authority. Those instructions are contained in the writings of the New Testament, and were delivered by Christ himself and his apostles. Whatever doctrines he finds clearly taught in those writings, he receives as divine truths. Now, whatever the particular system of doctrines may be, which he is thus led to embrace, it is to him Christianity; and so far as faith is concerned, he is a Christian. Nor will he be more or less entitled to the name of a disciple of Christ, on account of the agreement or the disagreement of his creed with any one, that has been drawn up by others, and is regarded as a standard of christian faith. Whether it be that of the Catholic or the Protestant church, that of the Lutheran or the Calvinian, that of the Trinitarian, or Unitarian, or one that differs from them all, who is authorized to pronounce, that it is not christian, and that he who holds it, is not a disciple of Christ?

We have been drawn with extreme reluctance into a course of remarks implying so much of censure; but it was what the circumstances of the case seemed to us to demand. We could not be willing, that sentiments so calculated to have an influence on the religious community unfavorable to charity and peace, by their tendency to a system of mutual exclusion and hostility, should pass unnoticed. We cannot see the mischief that is done, the uncharitable, censorious, and hostile spirit that is awakened in the christian community, the separations that are produced in our churches by the propagation of such sentiments, without feeling it to be our duty to bear testimony against them, to endeavour to point out their tendency to hurt the christian cause, and to expose the fallacy of the reasonings, by which they are supported. We deem it the more imperative duty to do it, when, as in the present case, such sentiments are expressed by one, whose reputation, and high standing, and office give him peculiar weight with the religious community. Nor are they the less dangerous, perhaps they are even the more so, for the dispassionate coolness, and gentleness of manner with which they are expressed, and abstinence from the coarse and offensive language, which we are too much accustomed to meet with. We cannot but regard those, as incurring a fearful responsibility, who employ the power they have of giving the direction to the spirit and measures of the christian community, in inculcating sentiments so certainly leading to disunion, and in fostering

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a spirit, that is calculated to destroy the peace of our churches, and to alienate those from each other, who ought to live together as brethen. We hold them justly answerable for the course pursued by the orthodox of the present day, which is producing such unhappy divisions in our churches. We believe that men of violence derive encouragement and countenance from such publications, without which they would not proceed to such extremities, as have sometimes been witnessed.

We would not by these remarks be understood as asserting or intimating, that all the schisms in our churches for the last twenty years, or since this course of measures has been adopted, are to be charged to the exclusive spirit of orthodoxy, and to the system it has pursued. We know that other causes have operated, as they will occasionally operate, to produce the same deplorable effects; causes which have no immediate connexion with particular opinions, or sectarian interests. But we do mean to express the entire conviction, that so far as these divisions have arisen and are daily arising from the practice, which finds encouragement and support in such publications as the sermon before us, namely, that of denying the christian name, refusing christian communion, and, as far as they have the power, depriving those of their christian rights, whose articles of faith differ from their own; we do mean to assert, that the orthodox are exclusively answerable for them. We hesitate not to assert this, because it is well known, that those, who style themselves the orthodox, and those only, do expressly advocate the necessity and the duty of a separation from others, and vindicate their conduct in doing it on the ground, that those who do not receive the peculiarities of their faith are not Christians, that they worship another God, deny the Saviour, and that therefore those who hold the true faith can have no christian communion with them. We know of no instance in which these sentiments have been either avowed or practised upon by any others. And we cannot doubt, that by far the greater part of the unhappy divisions, by which our churches have been rent for a few years past, have had their origin in this single cause.

Will the author of the sermon complain, that in our interpretation of it we have done him injustice, and not represented faithfully its meaning? We ask then, what is its meaning? What did he intend, that the hearers and readers of his dis-

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course should understand him to recommend as to the course they should pursue in respect to Unitarian Christians? He very well knew, that within a short distance of the house in which he was speaking, and probably at that moment within its walls, were many who professed to be Christians, who yet believed neither of the doctrines to have been taught in the gospel, which he declared to be essential to constitute a Christian. Was it his meaning, that those to whom his discourse was addressed, and for whom it was designed, should recognize such as Christians, and be ready to hold communion with them as such? Or was it the purpose of his sermon to justify them in withholding from all such the christian name, and all purely christian offices, and in regarding them as having no other claims upon them, than Jews, Mahometans, or Naturalists, with whom they are virtually, if not expressly classed by the preacher? The future course pursued by the church established in that building will probably furnish a fair commentary on the sermon, and manifest in what sense it was understood by those, to whom it was addressed.

We have a few remarks to make on the singular form of consecration, and invocation of the object of worship at the close of the discourse, because it is addressed separately and distinctly to God, to the Father, to the Lamb of God, and to the Eternal Spirit. But why should this form of address, though it differs so entirely from any direction given in the Scriptures, and from any act of devotion, of which we have there an example; and particularly appears in strong contrast with that of Solomon on a similar occasion; yet why should it be so unusual as to strike us by its singularity? If the doctrine of the trinity be a christian doctrine, it ought certainly to be recognized in the usual form and structure of prayer; and we do not perceive how Trinitarians can justify themselves in addressing prayer, as they usually do, exclusively to the Father, utterly neglecting, except in the concluding sentence, the notice of two other persons believed by them to be equally entitled to supreme worship. We have attended worship conducted by Trinitarian ministers on a great variety of occasions; and we have never before, but in one instance, heard an address to the Deity, which we thought perfectly proper for a Trinitarian to offer.

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We accordingly give to the preacher the credit of consistency and propriety almost unexampled, in the form of address which he has adopted, if he believes the object of worship to consist of three distinct persons, in the proper sense of the word person. But we can allow him this claim to consistency and propriety only on the ground, that there are three persons in the most strict and proper sense, and that the distinction in the Deity, which is thus expressed by the word person, is of such a nature as not to be distinguished in our conceptions, or by any language we can use, from Tritheism. Truth also requires us to add, that this consistency as a Trinitarian, seems to us to be purchased at the expense of consistency as a Christian. We are not more struck with the consistency of the act of homage of which we are speaking, with the Trinitarian creed, than we are with its utter and irreconcilable inconsistency with the instructions of our Saviour to his disciples on the subject, and with all the examples he gave them, as well as with the instructions and examples, which *they* also have left for other Christians.

The almost entire neglect of the second and third persons of the trinity by professed Trinitarians, and the practice of addressing themselves exclusively to the Father, is a fact, which it belongs to intelligent Trinitarians to account for and explain. For, *if it is ever proper* to address the three persons separately and distinctly, as in the common sense of the word, distinct persons, or intelligent agents; it seems to us, till we are better informed, that it must always be *improper not to do it*, except in those cases, where the subject of the address is one, in which the other persons of the trinity have no concern. Whether there are any such subjects, we are ready to be informed by those, who are better acquainted than we profess to be, with the separate interests and distinct offices of the divine persons.

We abstain from entering into any discussion of the question respecting the duty of *religious homage to the Saviour*. We could do but very imperfect justice to the subject within any limits, that could be allowed us. There is a religious homage, which we believe to be due to Jesus Christ from all who are his disciples. It is that religious homage, which is expressed by some of the texts, by which the author endeavours to support his position. And we are ready to say with him, that the

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Christian worships God, the God of nature, in Christ Jesus, and through him. And if we were allowed to think that such worship were all that he means by religious homage due to Christ, we should have no controversy with him on the subject. But this we are not allowed to suppose. The whole of his reasoning on the subject, and the example which he has given at the close of the sermon, clearly imply, that not subordinate, but supreme worship is intended; that worship, which is only due to the supreme God, the eternal Jehovah.

On this subject we will only recommend to the attention of the author, the following passages, viz. John xv. 16, and xvi. 23; Rom. i. 8, and vii. 25, and xv. 6; 1 Cor. xv. 57; Eph. iii. 14—21, and v. 20; Phil. iii. 3; Col. i. 3, and iii. 17; Heb. xiii. 15; 1 Peter i. 17, and iv. 11, which we regard as designating the true object of supreme religious homage, and the manner in which it is proper for Christians to present it. According to these passages, and we assert that the general current of scripture accords with them, the supreme object of religious homage is not Jesus Christ, but God, the Father of our Lord Jesus Christ. Him we are to worship, to him we are to pray in the name of Christ, or as his disciples. We could mention no doctrine, that is more clearly stated by our Saviour than this, though the author of the sermon, with these texts before him, insists on that worship being rendered to the Son, which is due to the Father only, and, if we understand him right, would deny the name of a Christian to him, who would not consent to do it.

One word more only we would say, to guard against misapprehension of the import and design of some of the remarks above. The reader is reminded, and the author of the sermon, if these pages should fall into his hands, that we make no objection to the statement of his opinions, as to what are the essential doctrines of Christianity. Whatever these might be, it was his right, in common with every Christian, to express them freely, publicly, distinctly, without fear of censure or rebuke from those who think them not even to be doctrines of the gospel at all. What we censure, and think deserving of rebuke is, the denial of the christian name to those, who are unable to admit these doctrines into their creed. And this we do, not only because we think it to be in itself an un-

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warranted and presumptuous act, but on account of its pernicious practical tendency; because we cannot doubt its tendency to the hostility and separation of those, who ought to live together in love, in christian fellowship, in offices of kindness, keeping the unity of the spirit in the bond of peace, and not allowing themselves to be alienated from each other by an unavoidable dissonance of faith.

Notices of Recent Publications.

A Greek and English Lexicon of the New Testament, from the 'Clavis Philologica' of Christ. Abr. Wahl, late senior Pastor of Schneeberg, now Superintendent of Oschaz, Saxony. By Edward Robinson, A. M. Assistant Instructer in the department of Sacred Literature, Theol. Sem. Andover. 8vo. pp. 852. Andover, 1825.

The Lexicon of Wahl, especially in the form, in which it is given to us by Mr Robinson, is a valuable present to the students of the Greek Testament. It has several points of advantage over Schleusner's, though it by no means supersedes that most copious and elaborate work. It is less cumbrous, less of a commentary. The significations of words are not unnecessarily multiplied as in that and the arrangement of them is much more simple and philosophical. Wahl is a philological key excellently adapted to its uses. Schleusner is a critical treasure-house, full of the richest materials, which are yet, it must be confessed, somewhat extravagantly accumulated, and often lying about in disorder.

We believe that little more remains to be done in the way of lexicon for the New Testament. The meanings of single words are sufficiently made out and agreed on. Phrases will continue to be differently explained. Interpreters may wrangle about the doctrine contained in periods and paragraphs forever. Whether one or another signification of a term is to be applied in a particular case, will be often disputable. But it is generally only the application that is subjected to such an uncertainty. The several ways in which each term will bear to be translated are sufficiently plain, and adopted with great uniformity. It must seem surprising to one to whom the subject is new, to find how easily the mere lexicographer of the New Testament avoids the

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fields of religious controversy. We remember but one instance, in which Wahl has occupied polemical ground, and then it is by departing from his proper province. We refer to the sixth definition of πνεῦμα, spirit; 'i. e.' he says, 'that certain subjectum which the writers of the New Testament represent as being most intimately united with God the Father and Son; but yet as distinguished from God the Father and Son in certain respects, although possessing the same attributes, which are ascribed to God the Father and Son.' Are we reading in a lexicon or a system of dogmatical theology?

In a few instances, it admits of doubt whether a Greek word will fairly bear a construction sometimes given to it. The most remarkable of these is in the word αἰὼν. The question is often agitated, whether or not it ever denotes the material world. Wahl, like Schleusner, allows it that signification; but the only passage, which he adduces in proof is the common one, the Septuagint version of Ecclesiastes, iii. 11; 'He hath set the *world* in their heart,' &c. This passage, however, is wholly irrelevant. Its real import is uncommonly obscure, but it would perhaps be best rendered thus; 'he hath set their heart upon *the future*, (or *the eternal*,) although no man can find out the work that God maketh from the beginning to the end.' We know of but one clear instance in which αἰὼν means the world, the visible creation. It is in the Wisdom of Solomon, xiii. 9, where text and context seem to demand such a rendering.

Another case comes to mind, though of very little consequence, in which the authority cited is inadequate to the object for which it was brought forward. The much tormented phrase ἐπιβαλὼν ἔκλαιε, Mark, xiv. 72, is translated 'rushing out he wept,' and appeal is made to 1 Maccabees, iv. 2. The reference is an unfortunate one, and but serves to confirm us in the conviction, that βάλλω with ἐπι in composition, cannot signify to rush *out*. The construction is as harsh as Schleusner's ἀπο *in* and ἐν *out of*, of which we took notice some months ago in speaking of Winer's Grammar of the New Testament. The passage, it seems to us, cannot be so well translated as by our idiomatic expression, which perfectly corresponds to the Greek one, 'he burst into tears.'

We have ventured to say, that not much more remains to be done for the lexicon of the New Testament,* and have given this reason for the assertion; that the import of each individual

* Since the publication of Wahl in Germany, another lexicon of the New Testament has appeared from the hand of the celebrated Bretschneider. It is spoken very favorably of in Beck's Allgemeines Repertorium.

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term is now pretty well settled and generally recognized, and all beyond this, as presented in a fair translation, belongs to criticism, and commentary, and systematical divinity, rather than to a dictionary. We might give other grounds for such an opinion. Do but consider the incredible labor, the ingenious research, that have already been devoted to this department of study! The writings of almost all ages and tongues have been ransacked for contributions to it. What a disproportionate part of the study of the learned for the last few hundred years has flowed towards it! And yet it is not one of those subjects which lies before us, still before us, and cannot be exhausted; not one of those which expand with our conceptions and can never be fully understood. It is not like moral or political wisdom, which advances with our race, which waits to be developed with future circumstances. It is all fixed in the past. It is a lifeless, stationary thing. You may examine it as with a microscope, and that is the way in which it has been examined for many a generation. There is nothing more concerning it of any consequence to be discovered or done. A little better method may be here and there introduced, or some inconsiderable conjecture illustrated; but that is the whole. The words of a dead language must have been well defined, by the literary acuteness that has so long been brought to bear upon them, or remain in hopeless obscurity.

And then, every scholar must have observed, that biblical studies have not been devoted so much of late to critical minutiæ as formerly. What are literally 'the jots and tittles,' are valued at less and less every day. Men have tired of poring over letters and syllables. 'The light that is yet to break forth from God's word,' is not to come through such slender crevices. The lower criticism, such as belongs to the mere philologist, begins to be thought to have had its full share of attention and to be sufficiently provided for, and the higher criticism, the great scope and design of the sacred writers, their age and circumstances, and the whole intellectual history of their times, has become the prominent object of interest. O the libraries of minute verbal disquisition that will never be read again! How many clavises have grown rusty! How many thesauruses become as useless as the miser's coffers!

We again thank Mr Robinson for his labors on Wahl. He has discharged the duties of translator and editor with great faithfulness and accuracy.

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13. The Claims of Puritanism. A Sermon, preached at the Annual Election, May 31, 1826, before His Excellency Levi Lincoln, Governor, the Honorable Council, and the Legislature of Massachusetts. By Rev. Orville Dewey, Pastor of the First Congregational Church, in New-Bedford. 8vo. pp. 32. Boston, True & Greene, 1826.

From the pulpit and on public occasions, so much has been heard of late of our pilgrim forefathers, of Puritanism and the Puritans, that one would think the subject were exhausted. But the author of the admirable sermon now before us, has shown that it is not so. He has managed to give us upon these reputed threadbare topics, not only one of the ablest, but also one of the most interesting and *original* discourses we have for a long time seen. At his touch, the Puritans seem to have awakened to a new existence. Puritanism, which to common superficial judgments seems an every day, familiar thing, starts from his mind almost a novelty. But should we go on to say all we think of this impressive and eloquent performance, some might suspect us of indirectly praising our own pages. For the sermon bears distinct marks of all the peculiarities and excellences, in thought and style, of an author, whose contributions to our work are well known to be amongst the ablest and most popular in it. It will therefore on all accounts be safer to let it speak for itself.

'The principal and ultimate object' of the discourse, we are told, 'is to vindicate the honors of Puritanism in America.' 'But to open the way for this,' the author first gives us a masterly sketch of 'the character and claims of the Puritans of England.' He traces them, from their rise about the middle of the sixteenth century, through their various struggles and persecutions for religious and civil liberty, to the middle of the seventeenth century, when they 'took the name of Non-Conformists, embracing the Independents, Presbyterians, and Quakers,' and thence to later times in which they have received 'the denomination of Dissenters.' The author then observes, 'that the odium which was attached to this great and increasing body of the people of England, began where the name has ended—*in their dissent.*'—'Their first crime—was simple and inoffensive dissent.' After an eloquent defence of the Puritans on this point, from which we would gladly enrich our pages with extracts had we room, it is next maintained that they 'were the first successful asserters of the free and liberal principles of modern times;' that their history, though written by their enemies, shows them to have been men of intelligence, firmness,

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and moderation; and that 'the accusations brought against them, in every period of their history, relate more to the forms than to the spirit of their conduct, more to their manners than to their morals, more to their prejudices than to their principles, more, in fine, to their trifling peculiarities than to their substantial objects.' The author then observes:—

'I care not for a name; nor did they care; it required, they well knew, something more than hard names to put them down. But for the MEN, who in the first quarter of the seventeenth century, boldly stood forth in defence of the liberties of the people of England, I maintain that they were *the Champions and Fathers of Modern Freedom.*

'And in estimating the value of this influence, it should be remembered that the freedom of these days is a very different thing from that of ancient times. Christianity, which has left nothing untouched in the whole sphere of human improvement and welfare, has imparted a marked and decisive influence to the cause of modern liberty. It has made this liberty a nobler gift than ever entered into the conceptions of ancient heroes. Teaching men to live together as brethren, to love, every man, his neighbour as himself, and teaching him, too, that *every* man is his neighbour—elevating the destiny of every human being to an equal, to an immortal grandeur, Christianity has unfolded to the world a new community of interests, new principles of equality and reciprocation, new laws of society and of government. It is not, however, till within the last two centuries that this political influence of Christianity has been developed. *To the hands of the Puritans* was this great cause committed; and they proved themselves not unworthy of the trust. Animated at first by the love of religious liberty, demanding toleration as the undoubted privilege of that mind which God had made free, feeling that the rights of conscience were not only rights, but *duties* also, they were insensibly led, and at the same time powerfully strengthened to assert the claim of political freedom. They did assert and maintain it; and in doing so, they have accomplished a work next only in importance to the introduction of Christianity itself.

'The age is not insensible to the greatness of this work, though it is forgetful of the obscure and despised band of men who began it. The world indeed is filled with enthusiasm and glorying in the cause of popular and free institutions. The period in which we live is teeming with projects and hopes; and the mighty spring of every goodly and hopeful design is the freedom of the age—is that mighty truth of the age, that *men should be left freely to work out their own welfare.* Through all the borders of this continent there is not a mind, I had almost said, that is not glowing with pride at what has been accomplished, or with expectation of what is to come. Never, I repeat, since the introduction of Christianity, has the intellect, the improvement, the hope of the world received such an impulse, as it has received from the cause of modern freedom. Be it, then, remembered,—be it the more remembered, because it has till now been forgotten—that the men who first suffered and fought in this cause, were the Puritans of the seventeenth century! Yes, the very men whose names have gone abroad among the nations, as a byword, and a hissing, and a thing to be laughed to scorn, are the very men who stand at the head and as patriarchs of all free communities, and who shall yet be held in reverence as the Fathers of every coming and brightening age of liberty and happiness!' pp. 16—18.

The claims of *Puritanism in America* are next brought into view. The Puritans of New England are shown, 1st. against

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common objections, to have been an *intelligent* body of men; 2d. not only *men of piety*, but of 'piety of no ordinary strength.'

'But there is a trait of their piety, that has perhaps been less considered. I mean its disinterestedness. They sought religious freedom scarcely more for themselves, than for their posterity. They hoped to propagate pure and unshackled christianity, though (to use a phrase of their own) 'they should be but as stepping stones' to those who came after. Their proceedings, their declarations, their writings, all exhibit this pious and noble disinterestedness.

'It may be interesting, and it is to my purpose to notice, that the first printed *Sermon*,* which we hear of as preached in this country, was on this remarkable text—'Let no man seek his own, but every man another's wealth;' (i. e. another's welfare—) in which the preacher urges them not to live for themselves alone, nor only for one another, but for their posterity. A strange topic, surely, for the wilderness and for the waste and rocky shore of Plymouth! A strange precept to be heard amidst the bustling strife for existence! Yet such was the spirit of the men, and such was the spirit of their enterprise. I have heard it said, even in this age of plenty, by those who live on this heritage of their disinterested labors,—I have heard them say, 'we must take care of ourselves—we have as much as we can do, to take care of ourselves.' So thought not our Fathers. 'And you, my loving friends and adventurers to this plantation,' said the preacher, 'as your care has been first to settle religion here before either profit or popularity, so, I pray you go on to do it much more.' 'I rejoice greatly,' says he, 'in your free and ready mind, to your powers,—yea, and beyond your powers, to further this work:—the memory of this action shall never die!' How prophetic was the saying! Truly 'the memory of this action shall never die!' Already is it on the tongues of millions; and millions unborn shall celebrate it to the end of time!

Let it not be forgotten, then, at least by us, the immediate descendants of these men, for the sake of our gratitude and our virtue too, let it not be forgotten, that when the weary pilgrim traversed this bleak coast, his step was lightened, and his heart was cheered, by the thoughts of a virtuous posterity,—that when our fathers touched this land, they would fain have consecrated it as a holy land,—that when they entered it, they lifted up their eyes towards heaven and said—"let this be the land of refuge for the oppressed and persecuted, the land of knowledge, and O! let it be the land of piety.' Let the descendants of the pilgrims know, that if their Fathers wept, it was not for themselves alone—if they toiled, they toiled,—or as one of them nobly said, they 'spent their time, and labors, and endeavours, for the benefit of them who should come after;' that if they prayed, they prayed not for themselves alone, but for their posterity.' pp. 21—23.

What remains of the sermon contains many fine passages, relating to the sufferings, the noble constancy, and cheering anticipations of the early settlers of New England. The circumstances of their history are brought into touching and beautiful contrasts with our own, and the obligations we are under to them and their memory, are enforced with much emphasis and power. The usual addresses of the day, with which the performance ends, we regard as uncommonly happy. But it is in

* By Robert Cushman, 1621.

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the first part of the sermon, it seems to us, that the author shows his greatest strength, both of thought and of language. It is a piece, which, if generally read, cannot but exert the best influences upon society, and we regret that it is not offered for sale.

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14. Elements of History, Ancient and Modern, with historical Charts. By J. E. Worcester. 12mo. pp. 374, Boston, Cummings, Hilliard, & Co. 1826.
An Historical Atlas, containing the following Charts. I. Chart of General History, Ecclesiastical History. II. Ancient Chronology. III. Modern Chronology. IV. European Sovereigns. V. Chronological, Genealogical, and Historical Chart of England. VI. Chronological, Genealogical, and Historical Chart of France. VII. Chart of American History. VIII. Chart of Biography. IX. Chart of Mythology. By J. E. Worcester. Boston, Cummings, Hilliard, & Co. 1826.

This History and Atlas make a valuable addition to the books of elementary instruction. The history is written in a style of great simplicity and purity; and the charts, which are constructed on the author's own plan, must be found to facilitate the acquisition of historical, biographical, and chronological knowledge among young students, more than any work of the kind, which is not too expensive for common use. They are valuable, too, for reference, if not for study, to those who have passed the period of pupilage, and who can here readily find many facts and dates, which they have forgotten, or have never known. The history is more *elementary* than any with which we are acquainted, and therefore, considering, too, the author's well known judgment and fidelity, cannot fail to get into extensive use. Of the charts, which may be used by themselves or with any general history, we cannot give a better account, than that which is given in the author's own words :—

'The charts which accompany this volume, have been formed with much labor and research, and all of them are constructed upon plans more or less novel. The Chart of History, the first in the series, is similar in its plan to one published many years since by Dr Priestley, and resembles still more an improved Chart of History by Mr Bailey. To Dr Priestley the public are also indebted for a valuable Chart of Biography, to which one of these bears a resemblance, though the plan is materially different.

'The outlines of history may be acquired with incomparably greater facility by the use of charts, than by the perusal of volumes, independently of such aid; and what is of great importance, the information thus obtained, will be so impressed on the mind as to be much more durable, than if acquired by any other method. By means of them, one may easily trace the rise, progress, revolutions, decline, and fall of states and empires; see what states have been contemporary, and what have existed at different periods; take comprehensive views of the whole ground of history, and

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comparative views of the particular parts; mark the succession of the different dynasties, and sovereigns in the different kingdoms and empires; learn the leading events of the several reigns, and of different ages, and observe the periods when the most illustrious persons have flourished.' Preface, p. iv.

We do not think that Mr Worcester has exaggerated the benefits of his plan, or that he claims for it a greater degree of novelty than it really possesses.

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15. The Way to be Saved. A Sermon delivered at the South Church in Andover, March 19, 1826. By Justin Edwards. pp. 16. Andover, Flagg and Gould, 1826.

This is a plain and impressive sermon on a most interesting subject. It gave us great pleasure in the perusal; for it contains much less of what is offensive or objectionable than most sermons from Calvinists on the same topic. With but little qualification, it may be safely recommended to any class of Christians. The author's definition of salvation is a good one. 'To be saved,' he says, 'is to be delivered from a course of eternal *sinning* and eternal suffering. It is to be changed into *the perfect image of God*, and raised to a state of eternal *holiness*, and bliss, in heaven.' Many Christians, we fear, look upon salvation as consisting wholly in deliverance from *punishment*; a view of it, which has been confirmed by the false notions of atonement so often inculcated. Too much pains cannot be taken to eradicate this error, and to illustrate the great truth that Christ came to save men from their *sins*. It would have been well, if the impressive writer of this discourse had gone more at large into this part of his subject. But after giving his definition of salvation, he proceeds to answer the question, 'What must I do to be saved?' The answer is, 'Believe in Christ.' But what is it to believe in Christ? 'It is to place such confidence in Christ as to *feel* that what he said is true, and to *treat* it as true. It is that confidence in him which will lead you to *act*, as if what he said is true.' Now this is what we call a rational faith, let who will profess it.

The writer next mentions the particulars, which this confidence in Christ requires us to do, and illustrates them. It requires, 'that we break off the practice of all known, outward sins'—'the practice of secret sins'—'that we commence and continue in the practice of all known duties'—'the practice of secret prayer'—'of consulting the Bible daily, feeling that it is the voice of God speaking to us, and for the purpose of learning his will that we may do it'—'that we regard not ourselves more than God in the performance of duty'—'and that we

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should not trust for what we need in order to perform duty, and to be accepted in it, rather to ourselves, than to Jesus Christ.' Again we say, that with the exception of a part of the last sentence, this is what we call rational preaching. We should make it read thus; 'that we should not trust for what we need, in order to perform duty and to be accepted in it, to our unassisted strength, or to our own merit, but to the grace and mercy of God, as made known to us by Jesus Christ.' The author, in the sentence above, evidently receded from that definition of trust, or faith in Christ, which he set out with. Such a trust in Christ as he has defined, is doubtless necessary to the salvation of those who have heard of him. But for spiritual assistance, and for mercy to pardon our sins upon repentance, we put our trust in the Lord Jehovah, the God and Father of our Lord Jesus Christ, who has promised to give his holy spirit to them that ask him, and that whosoever turneth from his sins shall find mercy. We trust in Christ for the certainty that these promises *have been made;* for the certainty that they *will be fulfilled*, we trust in the veracity and mercy of God.

The author insists much and often upon our putting our trust in Christ *alone*. He probably does not mean by this to forbid trust in Jehovah, in whom is everlasting strength, but only trust in our own merit. Now we think it as absurd as he can, to suppose any human merit can be great enough to deserve the eternal happiness of heaven. We think the reward infinitely disproportioned to the service. If there were no future life, we say that every man receives more happiness in this world than his goodness merits. The eternal happiness of the good is entirely owing to the grace of God; it is a gift to those who comply with the conditions annexed to it. Now, whilst I trust in the *promise* of God alone, that eternal happiness will be the reward of the good, what am I to trust to, that I shall be a partaker in this happiness? What can I trust in but *my character, the testimony of my conscience*, that I have fulfilled the conditions on which the promise is made? Who more willing to ascribe the rewards of heaven to grace than St Paul? But to what did he trust that the promise of heaven applied to *him?* 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me in that day.'

We think a great deal of practical evil has resulted from the free use of such phrases as trusting in Christ for salvation, em-

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bracing Christ, receiving him, surrendering ourselves to him, without proper explanation. They had an appropriate meaning in the time of Christ, and of the conversion of the Jews and heathen to Christianity. But they do not now convey to the minds of the unlearned the same sense as they did then. With regard to the present sermon, however, we confess we are more surprised that there are so few, than we should have been if there had been more instances of this loose and mystical phraseology. We are encouraged to hope that the more correct modes of interpreting scripture, which prevail at the present day, will soon banish it altogether from sermons, as it has long been banished from almost every other kind of composition.

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16. Unitarianism the Way of the Lord. A Sermon, preached before the First Congregational Society, in Burlington, Vt. April 12, 1826. By George G. Ingersoll. 8vo. pp. 53. Burlington, E. & T. Mills, 1826.

The sermon now before us, appears at considerable disadvantage in consequence of the carelessness with which it has been carried through the press. Still it is evidently a production of no ordinary merit. There are passages in it that are even eloquent. As an exhibition of the character and doctrines of Unitarianism, it is in general very faithful. The author's arguments against doctrines, which as a Unitarian he rejects, are powerful though popular, and managed occasionally with great skill. We recommend it to the perusal of inquirers after truth.

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17. The Scripture Doctrine concerning the Messiah. By an Aged Layman. pp. 15. Boston, Dutton and Wentworth, 1826.

We do not know who this aged layman is; but he has evidently carried to the reading of his Bible, great intelligence and no inconsiderable learning. We doubt, however, whether younger theologians will grant him, as prophecies of our Saviour, all the texts he quotes from the Old Testament; and are quite sure his Trinitarian brethren will deny that he has given the full strength of their arguments from scripture. But, what perhaps is as much as they have a right to demand from fifteen pages, he has given them, in the plain language of scripture respecting the person and offices of Christ, more than all the strength of all the Trinitarian arguments we have ever seen, can cope with, although he has not given the tenth of that which might have been given, nor what he has, with the tenth of the force.

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Intelligence.

American Bible Society. The Tenth Anniversary of this Society was celebrated in New York on the 11th of May. The receipts into the treasury, and the circulation of the scriptures, have again exceeded those of preceding years; the former by $6578 83, the latter by 3881 Bibles and Testaments. For the last year, there have been printed at the Depository, or are now in the press, 81,000 Bibles and Testaments, in English, Spanish and French. This number, added to the 451,902 mentioned in the 9th Report, makes 532,902 Bibles and Testaments, or parts of the latter, printed from the Society's stereotype plates, or otherwise obtained, for the ten years of its existence. The plates for a pocket Bible are at length completed, and an edition of 2000 has been put to press.

During the year ending the 1st of May 1826, 67,134 Bibles, &c. have been issued from the Depository. These with the 372,913 issued in former years, make the whole from the first to be 440,047, exclusive of those issued by the Kentucky Bible Society printed from the Society's plates, and of those procured by Auxiliary Societies from other quarters. The number issued in foreign languages, and especially in the Spanish, has this year been considerably increased.

Fiftyfour Auxiliary Societies have been recognized during the past year, making in all, at present existing, 506. Agents have been successfully employed in Rhode Island, Maine, Vermont, New Hampshire, Missouri, Illinois, Indiana, Georgia, and Massachusetts, for increasing this number still farther, and for collecting subscriptions, &c. The sums received from the Society's different sources of income, amount for the year to $52,035 36.

Massachusetts Bible Society. We learn from the annual report of the Executive Committee of this Society, that in the past year, there have been distributed from the Depository 1784 large and small Bibles and Testaments, and 1645 received; that in comparison with the last and preceding years, there is a gradual decrease in the demand and distribution; and that the distribution has been made with evident beneficial consequences, in as strict an adherence as possible to the rules of the trustees.

But 'let it be recollected that this is but one of more than five thousand Bible societies now in operation—of which the British alone at the annual meeting in 1825, had distributed more than four million copies, (in part or in whole in 140 different lan-

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guages,) which is at the rate of more than 500 a day; and we shall feel that the predicted time is approaching when the knowledge of the Lord shall cover the earth as the waters do the sea, and shall be stimulated to do our part towards the glorious consummation.'

The Evangelical Missionary Society of Massachusetts. The Trustees of this Society, in their annual report, read May 31, 1826, say, that since the last annual meeting, the same course has been pursued, in the employment of Missionaries and in aiding destitute and poor parishes, as for several years past; that the Missionaries before employed, have been retained in the service of the Society; that several ordained ministers, whose parishes are small and poor, have received aid from its funds as heretofore; that the Society in Brooklyn, Con. which has been animated and aided by the Society's bounty, during a period of peculiar difficulty, no longer needs its assistance; that $100 were allowed last year to the Society in Amherst, N. H. and $30 more to hire preaching, needed in consequence of the sickness of its pastor; that the situation of Hadley, Bernardston, Montague, Leverett, Heath, Layden, and Pelham in this state, and of Vernon in Vermont, is similar to that of last year; that two gentlemen, the moiety of whose compensation, ($185) is paid by this society, have been employed in those places; that the account of their labors is encouraging, the people inquiring and attentive, a large portion of whom in that section of the country call for christian sympathy; that in Franklin county, the demand for liberal preachers is such as to require another Missionary, or the extension of the services of the gentlemen already employed there; that grants have been made to societies in Amesbury and Chelmsford, to that in N. Bridgewater, and for preaching in Lancaster, N. H. and in Norridgewock in Maine; that the Committee last year employed a gentleman to travel in New York and Pennsylvania, to learn the religious state of the people there; that in Maine, besides Norridgewock, five other societies, in Bangor, Dresden, Hallowell, Biddeford and Scarborough, have received pecuniary aid the last year, to the amount of $500; that this sum is to be increased for the next year; that the information received from these places, from some of them especially, is such as to show the need of assistance to be great, and that it is well bestowed. But, notwithstanding the praiseworthy objects of this society and the unquestionable good it has done and is doing, it has not received that degree of support it so well deserves. 'It is with regret the Trustees have to state, that the receipts into the Treasury for the year past, are not so great as the two preceding years;

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and that they are less by about $120 than the expenditures and appropriations during the same time. They have been able to meet this deficit, however, by the balance remaining in the Treasury a year ago, after paying all former appropriations.

'The funds of the Society on interest amount to $5085; the collections and subscriptions of the year past, including interest, to $1197 37; the appropriations and expenses, to $1316 73.'

The Massachusetts Society for the Suppression of Intemperance. Dr Bradford of Cambridge delivered at the anniversary of this society, on the 1st of June, an address, which all who heard it agree in pronouncing an interesting and instructive performance. But, although the community appears at the present moment to be more sensible of the necessity of taking measures in aid of its objects, than at any other period, this society itself and its operations have not inspired so wide an interest as might naturally be expected. We trust however, that this complaint will not be much longer a just one. Did it do no more than send forth its valuable annual addresses, it would have high claims upon our gratitude. When Dr Bradford's address is published, we shall call the attention of our readers to the subject.

At the Ministerial Conference in Berry Street, Dr Bancroft was reelected Moderator, and Rev. Mr Ware, Secretary. The address was delivered by Dr Ware of Cambridge, upon the duty of Unitarians in respect to Christianity in India. It is now in the press and will be published as a tract. On motion of Dr Tuckerman of Chelsea, it was unanimously resolved, 'that in the opinion of the Conference the peculiar circumstances of India justify and require an effort in aid of the cause of Christianity in that country, and that the members use their individual exertions to promote this object.' Two other resolutions were also passed; viz.

'That this Conference do earnestly request every Unitarian minister to communicate to his people all the information he has or may obtain on this interesting subject, at such time and in such a manner, as he shall himself deem to be expedient.

'That any member of the Conference, who shall raise from his people or otherwise, any funds in support of Christianity in India, be requested to forward them to the Treasurer of the "Society for obtaining Information concerning the State of Religion in India," to be applied according to the discretion of that Society.'

The American Unitarian Association. Its first anniversary was celebrated in Boston on the 30th of May. After the meeting had been opened with prayer by Rev. Dr. Bancroft,

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the President, an abstract of the Treasurer's report was read, from which it appeared that the 'whole amount received to May 30, 1826, was $1812 17; the amount disbursed $885 20; leaving in the Treasury $926 97. Of the receipts $786 were from annual subscribers; $127 50 were received as donations, and $870 were the payments of life subscriptions, chiefly for clergymen made life members by ladies of their societies. The expenditures were for printing, $259 54; Rev. Mr Kay, as missionary in Penn. $100; a church in Harrisburg, Penn. $100; an agent on a journey through some parts of New England, $115 44; an agent now on a tour through the Western States, &c, &c. $310 22.'

The Secretary next read the report of the Executive Committee, which gave a full account of the rise, measures, success and prospects of the Association. As it is to be published as a tract, we forbear saying any thing more of it at present, with the design of hereafter bringing it, together with the other tracts of the Association, distinctly before our readers. The tracts printed last year are four in number, of which 17,000 copies have been published. Another, and a very valuable one, has since appeared. The report closed with recommending the three following resolutions;—

'1. That the proposal to form a union with other Societies having similar objects, receives the approbation and concurrence of this Association.

'2. That it is considered highly desirable that, as far as practicable, Auxiliaries be formed to the Association in every Unitarian congregation.

'3. That this Association views with high gratification the prospect which is opened of a more extended mutual acquaintance and cooperation among Unitarian christians throughout the world.'

The first of these resolutions had particular reference, we believe, to the Evangelical Missionary Society, the Society for the Promotion of Christian Knowledge, Piety and Charity, and the Publishing Fund. In the accounts of their annual meetings, we are told that the two first named Societies have taken the proposal into consideration and are to act upon it next year.

Upon the reading of the resolutions from the chair, the meeting was addressed by Hon. Judge Story, one of the Vice Presidents. He maintained, with great force, the necessity and utility of religious associations both for disseminating truth and for selfdefence. These points were supported by arguments drawn from the history of Unitarianism in particular, from the early ages of Christianity to the present time. But, in the estimation

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of Judge Story, this particular Association had its highest claim to favor, not as a powerful means of diffusing a certain set of religious opinions, but as an instrument for maintaining the rights of conscience, freedom of inquiry, and the common principles of Protestantism.

Upon a call from the Secretary, the meeting was also addressed by Mr Saltonstall of Salem, who represented the necessity and advantages of association, cooperation and sympathy among Unitarians above all others; by Dr. Nichols of Portland, who made an eloquent appeal, in behalf of Christianity in India, where she had been misrepresented, and whence she called upon us to redeem her character; and by Rev. Mr Colman of Salem, who thought this Association would be a powerful check upon the increase of infidelity, a barrier against the encroachments of spiritual tyranny, and a means of paralyzing the efforts of persecution.

The resolutions were unanimously adopted, and a vote of thanks passed to the Executive Committee, which, in behalf of that committee, were reciprocated by the Secretary, Rev. Mr Gannett, and the meeting adjourned till the next day for the choice of officers. At the adjourned meeting, the officers of the last year were re-elected, and the number of Vice Presidents completed.

Unitarian Christianity in India. On Sunday evening the 7th of May, a meeting of persons interested in this subject was held at the Vestry in Berry Street. It was addressed by several gentlemen, and the remarks and statements of one of them, Dr Tuckerman, the Secretary of the Society for Obtaining Information respecting the State of Religion in India, have since been published in the Christian Register for May 13. We wish we had room and time to lay an abstract of them before our readers. On motion of Dr Tuckerman, however, it was unanimously resolved that, 'It is expedient, that means should now be devised by us, and, as soon as may be, carried into execution, for the advancement of Christianity in India.' The same gentleman made inquiry whether 'the scheme'* which is proposed by the Unitarian Committee of Calcutta, be the best that can be adopted for this purpose; or, shall other means be devised by us for the accomplishment of this object?' A Committee was appointed to take this question into consideration and report on the 14th inst. at the Pantheon Hall, where all Unitarians interested in the subject were invited to attend.

The adjourned meeting was a full one. Prayers were offered by Rev. Dr Ware of Cambridge, and the Committee just men-

* See the last Number of the Christian Examiner, p. 16.

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tioned, reported 'that upon examination of this 'scheme,' it appears to them that a more simple plan, as far at least as our agency is required for the attainment of this object, will be more readily received among us, and more easily executed;' * * * and that in their belief, 'the amount required of American Unitarians, —that is, $7,500,—will more cheerfully be contributed as a *gift* than as a *loan;* and that a far more preferable mode of obtaining this amount will be, a widely extended subscription, which will allow all who are interested in the object, to contribute to it according to their ability, than one which will comprehend only the comparatively small number, who can, or may be disposed to give largely to the cause. It is thought also, that while we have entire confidence in the integrity, and the judgment of the gentlemen, who are proposed in the scheme, as 'trustees for the appropriation of donations, and of the subscriptions of shareholders,' greater general satisfaction will be felt, if the subscribers to the fund among ourselves shall have a voice in the question as to the manner in which their funds shall be invested and applied. On these grounds, your Committee would propose the following resolutions, viz.

'1. That funds be forthwith raised, by subscription, for the purpose of promoting Christianity in India.

'2. That a Committee be now appointed to obtain subscriptions for this fund, who shall be authorized to call a meeting of the subscribers, to determine upon the method of its investment and appropriation.'

An animated discussion ensued, which evinced the deep interest of the speakers and the assembly in the subject, the general respect and confidence felt in regard to Mr Adam and his associates, and a determination to take active measures for their aid. We would gladly publish the minutes of this discussion, which we have before us; but we must again regret our want of room. The resolutions were unanimously adopted and a committee, consisting of the several ministers, and one layman from each of the Unitarian societies of Boston, was appointed for carrying them into effect. They have not yet reported their success.

Obituary.

Died in Boston, on the 17th of April last, Miss Harriet Otis, daughter of the late Alyne Otis, Esq.

The character of this lady is one, upon which all who knew any thing of her will long delight to dwell. It is a character, which, even if roughly sketched, and exhibited in any of the attitudes in which it may be contemplated, we are persuaded will not be unwelcome to our readers; for there

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was not a line in it, which every christian parent would not wish to see in the character of his daughter; nor one, which every young lady should not most earnestly desire may also be in her own.

We are aware, indeed, and would not forget while we are indulging this recollection of one whom we have greatly loved, that no one thought less of notoriety than she did; and that no one would more instinctively have shrunk back from the gaze of public observation. But without offence to the living or the dead, we may devote a page or two of our work to a record of her great worth; both that we may ourselves occasionally turn our eye to it, as we would to the profile of one who has been much endeared to us, and who has gone, and that others who may chance to glance at it, may perceive what they ought to be, and what they may be, as disciples of Jesus.

There was in the character of this lady, a very rare combination of the qualities, which, even where they are singly possessed, are most admired and valued. She was in the first class of her sex among us, in all that constitutes mental superiority. Her mind was disciplined to the habit of patient thinking, and she reasoned clearly, calmly, and strongly, on the subjects which engaged her attention. And her imagination, as free from excess and extravagance as this faculty can well be in any one, imparted even to her ordinary conversation, a charm, which the dullest could scarcely fail to feel and acknowledge. But she had also such simplicity, and singleness of feeling and of purpose, such unvaried sweetness of temper, such sensibility to all that concerned the joys and sorrows of those around her, and such untired readiness for every office of affection, that even little children, when first introduced to her, seemed almost immediately to feel that they had found a friend. Hers was indeed a character, at once of such vivacity, of such benevolence, and of such perfect truth, that every one, in intercourse with her, felt the security of perfect confidence, and obtained an excitement as nearly allied to virtue, as it was to happiness. Fitted, however, as she was by her natural talents, and by her acquirements, to adorn any station, she yet preferred the walks of the most modest and unobtrusive usefulness; and, with an energy that retreated from no difficulty, and a zeal that was as calm as it was active, she sought and found her highest indulgences, in promoting the improvement and comfort of the destitute and wretched. The elements of her character were in truth the peculiar principles of christianity. She lived, as it seemed to those who knew her best, for all to whom she might be instrumental of imparting any good. But it was her delight,

> 'To seek out misery in its *bashful paths*,
> And do her utmost every wound to heal.'

It was impossible, therefore, that she should not have been widely known, and strange indeed would it have been, if she had not also been widely loved amongst us. Yet so unostentatious and noiseless was her course, that the extent to which her influence was felt, was realized only by the sensation that was occasioned by her death. And what a sensation was that which followed her death! We fear not contradiction when we say, that at least for some years past, the death of no unmarried lady in our city has caused so general a sorrow, as was felt and expressed at the death of Miss Otis.

But the secret of that charm, which drew to her the hearts of all around her, was in excellences far higher than those either of intellect, or of fancy. There was in her a living principle of christian piety and of all christian duty, which seemed to have extended a controlling power over every faculty of her soul, and every action of her life. In her religious character, there was indeed nothing of parade; and yet she seemed never to have

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forgotten, that she had taken on herself the obligations of a christian. Her piety was manifested, as occasions offered every day and hour for its manifestation, in the thousand and nameless circumstances, which are constantly affecting temper, conversation, and conduct; and they who knew her best, and have seen her in the greatest change and variety of circumstances, by which character is developed and proved, will pause in doubt upon the question, by which of the characteristics of a christian she was most distinguished. As a daughter, a sister, a friend, and a companion of equals, she was all that could be desired in woman. But it was to religion, as a vital principle in her heart, that we are to ascribe her ceaseless activity, the uniform and beautiful cheerfulness of her mind, her readiness for every service in which she might minister to the gratification or to the good of others, and her apparent utter freedom from every selfish interest and feeling. Yes, Miss Otis was, most emphatically, a christian; and the general sorrow which was felt, and expressed at her death, was a tribute paid less to an individual, than to our religion. To a remarkable extent, as we think, the purposes of christianity were accomplished in her. And yet, in truth, it effected nothing in her, which it will not also effect in every one, who is faithful to its principles and objects.

Miss Otis went but occasionally into the circles of fashion. She had neither leisure for this dissipation of time, nor had she a taste for pleasures, which are not to be obtained but at an expense of those spirits, which are demanded for the infinitely higher interests of life. But she could be *in* the fashionable world, and yet not *of* that world. She had deliberately chosen for herself a sphere of action, a course of duties, with which frequent fashionable intercourse would have been utterly incompatible. She had marked out, as her great objects, self-improvement, the greatest possible comfort of a revered mother and a beloved sister, the best contributions she could make to the happiness of the greatly endeared friends, with whom providence had immediately connected her, and the relief, as widely as it could be extended by her efforts, of the wants and sufferings of the poor. These were the objects of her daily cares and daily interests, and these were the sources of her daily pleasures. Her agency in the House of Industry will not be forgotten, while that institution shall exist; and long will she be considered there, as a model of what a manager of such an institution should be. And the Female Asylum feels in her loss, not only that of a Treasurer, who was deserving of entire confidence, but of a friend whose heart was in the cause of serving, and of blessing the orphan. In proportion as there are moral elements in a community, the influence of such a character will be felt in it. May all who knew, and loved her, be prompted by her example to go and do likewise!

The death of Miss Otis was most affectingly sudden. In the full vigor of her faculties, and in the hour of her greatest usefulness and enjoyment, she was attacked by the disease, which, in a very few days, brought her to the tomb. But, with her, as we doubt not, *it is well.* May God bring home to us, whom she has left to mourn, the lesson, *Be ye also ready!* Sweet, modest, unassuming, and most exemplary woman, we bless God that we have known thee, nor is there a virtue which we have seen in thee, nor a principle of piety by which we have known thee to be actuated, in which we do not now rejoice, as a pledge of thine exaltation and happiness! May God raise up many among us, who shall be like thee, for the unutterable joy of their parents; for the wider extension of the richest pleasures of friendship, for the best refinement of life, and for the accomplishment of his benevolent purposes towards the poor, the ignorant, and the wretched! And, where thou now art, with God, with Christ, and with holy spirits, may we also be, heirs in an inheritance, which will fill the measure of our desires, and be immortal!

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Miscellany.

THIRD LETTER ON MISSIONS AND UNITARIAN RESOURCES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

As I am told that some attention has been drawn toward the Letters on Missions, which were published in your two last numbers, and that a considerable difference of opinion is entertained with regard to their character and tendency, I take the liberty of troubling you with a few remarks in explanation of some statements and sentiments contained in them.

In the first place, it seems that the editors of a number of orthodox newspapers have done me the honor to make copious extracts from that part of my first letter, in which an account is given of Unitarian resources, and an enumeration attempted of Unitarian churches, in the United States. Of course, my thanks for this notice would have been warmer, if their intentions in bestowing it had been more kind. But still I thank them. They thought, no doubt, and indeed several of them said as much, that by presenting the meagre catalogue to their readers, the public would be satisfied, that Unitarianism was declining, that it was a poor, cold concern, that it was breathing its last gasps, and that its end was near. Sharpsighted men! They did not perceive, that, small as the number of Unitarian societies now is, or was represented to be, it was a year or two ago much smaller, and a year or two before smaller still, and must therefore have increased, by all the rules of common sense and simple arithmetic. They did not perceive, that they

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were dispersing information, just where we wish it to be spread, among those who read *their* publications, but never see *ours*; some of whom may probably draw different conclusions from their own wise selves; may be surprised to learn, that we are as numerous as we are, and be convinced that if we are not a large denomination, with 'vast resources,' we are at least a growing one, and that our means must inevitably grow with us. I therefore thank those editors; at the same time begging them to add to the communications, which they have already imparted, that in the state of Massachusetts, which I noticed in indefinite terms in my first letter, there are *more than one hundred* Unitarian societies. If in their fondness for advertising our concerns, they will publish also a small list of Unitarian books, I will engage to prepare it for the first editor who may apply, and acknowledge my increased obligations to the fraternity.

Another request I have to make, is, that those gentlemen, and the Orthodox in general, will preserve some little consistency between their ideas of what we are, and of what we ought to do; and so long as they conceive us to be an inconsiderable sect, that they will not require from us magnificent projects, nor blame us for not accomplishing great ends with our confessedly small means. That this has been very much their way, hitherto, is palpable. When they have wished to depreciate our efforts, and hide even from themselves our success, they have affected to look down upon us as Goliath did upon David, quite at a loss to discern us for our littleness. But when we are to receive our castigation for not having sent missionaries abroad, then their eyes have at once been opened on visions of vast resources, and vigorous youth, and rapid advancement, and shame has been cried out upon us that we have not done more for the cause of religion, nor marched forward in the glorious path which they themselves, who have always improved their advantages to the utmost, have trod before us. Now, if they really believe, and believe on our assertion, that neither our numbers nor our means are great, let them, I say, for pure consistency's sake, beware how they abuse us for not making great efforts, till they learn from us that we are able to make them.

I say not that we have done what we ought to have done for the cause of Christianity and the glory of God. Let not such presumption be found on my lips, or escape from my pen. But whatever our faults and omissions have been, and deeply as I

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would deplore them, just so strongly do I feel that we are not to be taken to task by those, who being as frail as we are, may have erred in one direction, if not in another, as widely as we have. If we have not, as a denomination, constantly pursued the right course, certain I am that neither have others done so; and if our errors have not been theirs, I suppose that they have been sometimes in fault when we have been innocent. I pretend not to the office or the ability of striking the balance and pronouncing judgment; neither do I acknowledge their right or their capacity of deciding between us.

When I commenced this subject, in your number for March and April, I expressed something like a presentiment that I might afford matter of triumph to the Orthodox, and of blame and regret to my Unitarian friends. That I have done the first is evident from the eagerness with which the Orthodox papers have caught at my statements; and I have already declared the degree of regard in which I hold their rejoicings. As I was prepared for them, I have neither been surprised nor disturbed by them. I have rather been gratified that the quotations from my letter have been, through their agency, spread so far.

To my friends, I am sorry that I should have occasioned any trouble; but I cannot perceive that I have given any good reason for complaint, and I am persuaded that it will not be long before their feelings on the subject will be changed.

They who have found fault with my expositions of American Unitarianism, because they think that I have not presented a sufficiently encouraging view of its strength and resources, will permit me to ask them whether they can add essentially to my enumeration of Unitarian churches? If they cannot—and I have not heard of the addition of but one small church*—then my catalogue is a correct one. If it be said that a church is forming here, and crowds attend the preaching of Unitarianism there, and in still another place people begin to feel interested in it, my plain answer is, that a church forming is not a church formed; that crowds may be dispersed as easily as they are gathered; that we cannot be certain that a local and temporary excitement of interest will result in the establishment of regular worship and an organized society; and that I did not pretend

* Trenton, N. Y.

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to offer an account of what was doing, but only of what was done; I spoke of the churches in existence and not of the churches in prospect; of the actual and present state, and not of the promises of Unitarianism.

If it be further said that I have not brought forward as conspicuously as I ought to have done, the large and growing sect, calling themselves Christians, who are principally, if not altogether Anti-Trinitarian in their sentiments; and that, furthermore, I have not attributed sufficient importance to the great and increasing number of intelligent individuals, scattered through the country, who by their silent influence are preparing the way for the general reception of our doctrines; I answer, that I did no more than briefly, though respectfully notice both of these denominations, because I could not perceive, nor can I now, how they materially contribute to our present resources, or means of action. I look on those two descriptions of men with the strongest possible interest; I see in them the future support and final success of our cause. But with the one we have never been connected, except by the bond of some doctrines held in common; and the other, from the very circumstance of their scattered state, have not yet united for any concentrated effort. Though they are in one sense, therefore, of the utmost importance to the cause of Unitarianism, I could not speak of them as forming any part of its existing resources for immediate application. A doctrine may be pervading a district by constant but small accessions of strength, and yet be possessed of no available power. When a church is built, and a congregation gathered, then there is something palpable to sight, and something ready for action. I know, as well as another, that 'a spirit of inquiry is abroad;' that our writings and defences are gradually finding their way through the country; that the prejudices against us and our opinions are wearing away; that we are gaining converts among all sects, and in every direction;—and yet I confess that I am unable to comprehend how 'a spirit of inquiry' affords us any present aid toward the support of a foreign mission, or how those who are just divesting themselves of their prejudices against us, should heartily and in all instances, cooperate with us; and though I perceive much money going out from among us in the shape of tracts, sermons, &c. I am not aware that much of it has as yet come back to us in any shape, except in

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that of promise; and with that we ought to be content—though it cannot be entered among our resources.

Others of my friends have objected against my statements, not because they are incorrect, but because, being correct, they are gloomy and disheartening, and ought not to have been exposed. Now to these objections I have two answers to make; first, that the statements are not disheartening, and secondly, that whether they are or not, they *ought* to have been published openly, as they were.

About twelve years ago, the Unitarian controversy first fairly commenced in this country; for all that was done before that time, was nothing more than local instruction, rather than what might deserve the name of controversy. Having stated this fact, I am willing to refer to my list of Unitarian churches, and ready to ask, whether it is not a highly encouraging instead of a disheartening one? Is it not encouraging to know that in Massachusetts there are more than a hundred of our congregations? that in every New England state there is at least one? that in the middle and southern states, there are several flourishing and quite youthful societies? that in the west, and elsewhere, there is a considerable denomination, who have very generally discarded the doctrine of the trinity from their creed? and that throughout our country some of the best and most respectable men in it have adopted our opinions? After such a survey I must freely express my surprise that any one can be disheartened by it. Sanguine as I am on the subject of our final success, I have never looked for a more rapid progress than this. It was not, in the nature of things, to be expected.

But some of my brethren have said, that twenty years ago there were more Unitarian societies in Massachusetts than there are now. This assertion wears, at least, the appearance of novelty, and I must take the liberty to dissent from it. I believe it to be founded in a misapplication of the term Unitarian. Some of the churches, which are considered to have fallen off, may indeed have had Unitarian ministers, or ministers who suffered Unitarians to come into their pulpits; or these churches may have been opposed to the violent Calvinistic preaching, and have preferred that which was more moderate; but *Unitarianism* was never preached to them—they knew nothing about it—and when their old minister died, they

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were just as likely to fall under the care of a Trinitarian as of a Unitarian minister, and often more so. But that any societies who have been at all grounded in our doctrines have fallen off from them, I do entirely deny; and I believe, nay, further, I know, that into half of these supposed Unitarian societies, a Unitarian preacher might have gone and shocked his audience thoroughly by a single doubt of the doctrine of the trinity, or a single argument against it. I cannot see, therefore, how we can be said to have lost what was never properly our own; and moreover, I cannot think that the Unitarianism which is afraid of its own name is worth the counting.

And this brings me to my second answer, which is, that whether my statements are disheartening or otherwise, if they were only true, they ought to have been published, or, at any rate, there was no good reason why they should not have been published. The cause of Unitarianism has suffered more by timidity than by boldness. Truth wants no mask. If openness is not alloyed by excessive rashness, it is, like honesty, the best policy—for it *is* honesty. If the Orthodox have increased in zeal and fury, let us increase in firmness, and we shall see which will prevail at last, firmness or fury.

As to the fear of Orthodox editors, I can truly say, that it was never before my eyes. I do not believe that they can do any harm by publishing an account of our churches. I am astonished that any one else should believe that they could, or that any serious injury can be done to Unitarianism by telling the truth about it. On such a subject as this, I hold fear to be folly. If we think we have the truth, our plain and our only part is to support it, and rejoice in it, and be grateful for it, and maintain it not only without fear but with a manly pride. If we are timorous and doubtful about it, we are not worthy of it. If we deny it, it will also deny us. He who believes that he possesses it, and believes with his heart, is no more disturbed at the fluctuations and occasional delays of its progress, than he who believes that the seasons of the year are under the control of a merciful Providence, is disturbed at a long drought at one time, or a continued rain-flood at another.

But I must turn to my old acquaintance, the Reviewer in the Christian Spectator. The August number of that work has just been put into my hands, and contains a reply from him to

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my two first letters. As the reply is of no great length, I shall not be obliged to detain you long by my remarks upon it.

I have come before the public, he says, with what *I call* an answer to his article. I *do* call it an answer. The main purpose of his article, as far as it regarded Unitarians, was to set forth, that notwithstanding our abundant means, we had not yet established a single foreign mission, and that this fact was conclusive proof that Unitarianism was a faith essentially cold. I mistake him altogether if this was not his chief design. In reply, I denied that our means were abundant, that our resources were vast, and in support of this denial I recounted the number of our churches, and added that there were but few, even of these, which had so fully received Unitarian doctrines, as to take a decided and zealous part in their favor. Furthermore I stated, that it was among the most decided and zealous Unitarians only, that those gentlemen were to be found, who were endeavouring to establish a mission to India. My conclusion was, that Unitarianism is not an essentially cold system of belief. The Reviewer has said nothing to shake this conclusion. As to the rest of his points, I did not conceive myself bound to notice any more of them than I pleased. Some of them I did notice; others I had not time to notice; and others again were not worth notice.

He goes on to say, that the subject of missions is not *denied* by me to be an embarrassing one, at least to myself. I certainly did not *admit* that it was. I feel no embarrassment about it. I do not pretend to say what must be done, and what will happen, with regard to it, as freely and confidently as some people do; but he may be sure that I do not suffer it to embarrass me.

Again he asserts, notwithstanding what I say about 'sarcasm and ridicule,' every reader sees that whatever of the ridiculous there may be about the narrative (of Unitarian embarrassment,) belongs to the facts and not to the manner of relating them, and so long as the facts remain, cannot be separated from them by any *awkward compliment* to the 'skill,' of the Reviewer. Now I did think that there was something sarcastic in talking about a stir in our camp, 'the shelves of pamphlet-mongers,' and in other similar phrases of which the Reviewer made use; and if there be not something supremely ridiculous in maintaining, that as soon as Unitarians become

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zealous enough to send missionaries abroad, they will by their own heat be melted down into Orthodoxy, I shall never undertake to say what is ridiculous again, without first going to ask the Reviewer's opinion about it.

He calls my compliment to his skill and eloquence an awkward one. I am beginning to perceive that it was.

Two quotations from my letters are next introduced to show that he is my superior in courtesy. The first is a paragraph in which I had animadverted on his opinion, 'that even the negations of Unitarianism are better than the positive and horrible superstitions of the heathen.' The next quotation is the account which I gave of a village, from which some of the most worthy inhabitants were obliged to banish themselves, for the crime of being Unitarians. He complains of my not having imitated instead of ridiculing his courtesy, because I doubted whether the inhabitants of that village did not need conversion as much as the heathen, whereas he, in the fulness of his generosity, had allowed that our Unitarian *negations* were better than their horrible superstitions! I will not dispute the point of courtesy with him; but will only ask him whether he does not discern some difference between condemning the *whole system* of Unitarianism as barely better than idolatry, and censuring a small body of men for conduct, which, in any sect, would have disgraced its christian profession and name? He speaks of *my faith* as of a mere inefficient negation. I speak not of *his faith* at all, but of the uncharitable, and oppressive, and truly unchristian conduct of some who profess it, and for whom I continue to wish a speedy conversion to the first elements of christian practice.

His next perversion of my language is truly astonishing. He says that I seem to think, 'that the reason why Mr Adam is not as successful as the Apostle Paul, is simply that Mr Adam cannot work miracles.' My first feeling on reading this piece of intelligence was surprise; as I was confident that I had not only never mentioned Mr Adam's name in this connexion, but never thought of comparing him in any way with St Paul, or any apostle whatever. My surprise was not diminished, when I came to the extract from which he drew this most strange and unjustifiable conclusion. It would be tedious, both to myself and to your readers, to tell the whole story over again. Suffice it to say, that the manner in which the Reviewer spoke of the apostolical miracles,

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did not, in my opinion, bear with it much respect for those signs of God and the presence and power of God. It intimated that it was not of much consequence whether a preacher of the gospel could perform them or not; and that the circumstances under which a modern missionary addressed the heathen did not greatly differ, on that account, from the circumstances of the apostles. Against such an opinion as this, I felt that I ought to protest; and I conceived myself seconded by the book of the Acts of the Apostles, and by the small success of modern missionaries. The advantage given to the apostles by the power of working miracles appears to me too great for estimation. To the Reviewer it appears inconsiderable.

That this is really his mind on the subject, is evident from an extract which he gives, in a note, from a sermon by the Rev. S. E. Dwight. I will also quote it, that your readers may see how the Orthodox talk on this matter, and may judge whether my own inferences from their manner are, or are not correct.

'Christ and the Apostles regularly acted on this principle. —Of all their miracles, not one was wrought *merely as evidence* of their Divine mission, or of the truth of their doctrines; but every one to relieve some case of distress providentially presented.—In many cases too, where, if the gospel has no such evidence, miracles were absolutely necessary, no miracles were wrought. This was true at Sychar, at Thessalonica, at Antioch in Pisidia, at Iconium and at Corinth. A remarkable example of this nature occurred at Athens. When Paul found himself in the Areopagus surrounded by the most distinguished philosophers and orators of Greece, instead of working a miracle to prove that he was sent from God, he exposed the folly of idolatry; made known the true God, a future state, and the mission of Jesus Christ; and then in the name of the true God, commanded them to repent: "And the times of this ignorance God winked at; but now he commandeth all men every where to repent; because he hath appointed a day in which he will judge in the world righteousness."'

One or two questions naturally arise on reading this passage. What does Mr Dwight mean by saying, that not one miracle of Christ or his apostles was wrought merely as evidence of their divine mission? Did not Christ himself tell Philip to believe him *for the very works' sake?* Is it not said in one place, that 'many believed in his name '*when they saw the miracles which he did?*' in another, that 'a great multitude followed him *because they saw his miracles?*' and in yet another is he not

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called 'a man *approved of God by miracles*, and wonders and signs?' and in another, is it not said, '*God also bearing them witness*, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost?' What does Mr Dwight mean? And what does he mean by saying that every miracle was wrought 'to relieve some case of distress providentially presented?' Was the first miracle which Jesus worked, the changing water into wine, occasioned by a case of *distress* providentially presented? And what if every miracle had been wrought to relieve a case of distress? Would that have proved any thing more than the benevolence of the worker and of him who sent him, strengthening thereby the proof of a divine mission by the union of mercy with power? *Merely* as evidence of their divine mission! Was it not more fully and undeniably an evidence of the divine mission of Jesus, that he gave life to the brother of Mary and Martha, rather than to the stones in the streets? that he created bread for the fainting multitude in the wilderness, rather than for the people in the midst of the city, who did not want it?

Let us hear him again. 'In many cases too, where, if the gospel has no such evidence, miracles were absolutely necessary, no miracles were wrought. This was true at Sychar, &c.' Where did Mr Dwight get his information? Who told him, that on any supposition, miracles were absolutely necessary in those places? Is he not setting himself up to be wise above what is written? I do not undertake to say that Christ and his apostles made no converts but by the aid of miracles. Many doubtless received the gospel on account of its own intrinsic truth and beauty; but many would in all probability never have received it, if they had not been led into belief by the display of supernatural power. Here I feel myself standing firmly on the declarations of holy writ.

But I cannot yet leave the note. Mr Dwight proceeds to say, that the system of doctrines which produces these remarkable effects, is not *that system* which he describes as ours. 'You may go and preach *that system*,' he adds, 'to the *unchristian* nations "until time shall be no longer," and they will not renounce their immoralities or their false religions.' That it will have no effect 'is admitted by the advocates of the system themselves; for they universally avow, that *the conversion of the heathen is impossible*. This probably is the true explanation of the never to be forgotten, but in no degree surprising

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fact, that *no nation was ever yet converted from heathenism to that system of doctrines;* as well as of another fact equally deserving of notice, and yet equally incapable of exciting surprise, that *the advocates of that system, from the time of the Nicene council to the present day, have never attempted a mission to the Heathens, the Mohommedans, or the Jews.*'

Now, as to our avowing universally that the conversion of the heathen is impossible, we avow no such thing. A simple contradiction is answer enough for that part of the assertion. For the rest, I believe the apostles themselves to have been the first missionaries of *that system*, which Mr Dwight holds in such aversion; but, dropping this contested point, I would ask how Mr Dwight could know, with all his knowledge, that *that* system might be preached to the heathen till doomsday, without effect, if not one trial of its efficacy has ever been made? If it is 'a never to be forgotten fact,' that we have never attempted a mission to the heathen, why then, I think, the other never to be forgotten fact, that we have never converted the heathen, might have been omitted, as 'in no degree surprising,' and the equally never to be forgotten but in a high degree surprising conclusion, that we might preach till we were tired, without converting them, might have been omitted also. And now I have done with the note.

The Reviewer complains that I have given a false impression of the success of foreign missions. I followed respectable authorities, aye, Orthodox authorities, some of them. I said, moreover, and I still say, that 'I have no disposition to deny or to undervalue any good, that has been effected by missionaries any where.' I only wish that the good was greater, and the boasting less. Whatever can be truly claimed, I will not only allow, but allow gladly; and for the sake of the good, I will not say all that I might of the boasting.

In answer to my explanation of the character and extent of Unitarian resources, contained in what he calls my 'six pages of statistics,' the Reviewer replies, that he always believed the number of Unitarians to be few, but he 'spoke of the resources which those *few* possess.' He then takes us a journey through 'the ten Unitarian churches of Boston,' to the dwellings of their members, 'to their places of business, to their warehouses and their ships, to their banks and their counting rooms.' Stopping to take breath, he turns round, and asks whether here there are no resources!? Then he is off to the expensive church

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in Baltimore, and then brings us back to Boston, Harvard University, and the North American Review, to show how powerful are our instruments of moral influence. 'Here then,' he says, 'comes the difficulty. If "the *simple, unpretending, noiseless* Moravians," had such resources and such instruments of influence, they would do something with them.'

This is marvellously *taking*, no doubt, with those who do not perceive the utter fallacy of it. The *Moravians* would do something with these resources and instruments! Yes, very probably they would, *if* they had, or could have them. But I never heard that the Moravians were desirous of having great warehouses, or fleets of ships, or that they intended to enter largely into banking. In short, they are not busy, driving, calculating merchants, because they are Moravians; and the Boston merchants do not devote themselves to missionary enterprises, because they are not disciplined, hermit-like, zealous Moravians. 'The difficulty,' with me, is, how the Reviewer came to think of comparing merchants with Moravians. He might as well have compared them with Jesuits, or any other body of men who give themselves up, or are supposed to, entirely to religious meditations, offices, and charities. And here I would remind the Reviewer, that the Jesuits are older missionaries than the Moravians, or even the American Board, and have been as ardent, as fearless, and as successful as these latter, to say the least. If the Reviewer denies to them the distinction of being *christian* missionaries, I must leave him and mother church to argue that point between them.

The Unitarians of Baltimore built a splendid church, because they were then able to do so, and to exert themselves in other ways besides, which they did most strenuously. They have experienced a reverse of fortune, and I grieve for them. But I know them to be still earnest and faithful; and were they now in the situation they once enjoyed, they would be among the foremost in any good and christian enterprise.

Harvard University stands pledged with the public to use no sectarian influence. The same is the case with the North American Review. The two last articles in that work, of a theological character, *came from Andover Institution*. It is evidently a desperate case with my opponent, when he resorts to such mere shadows of arguments to hide his weakness and to blind unskilful eyes.

He intimates, under cover of a Scotch anecdote, that I as-

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sume to be, together with the few who are desirous of an Indian mission, the only 'true kirk.' Here he is sufficiently replied to by a paragraph in my first letter, in which he may find these words; 'Far be it from me to say, that all well informed, and well meaning, and zealous Unitarians are zealous for foreign missions.' There is more to the same purpose.

That there are many Unitarians who feel no strong interest in Unitarianism, I have asserted, and I still assert. No fact is more palpable. But it is easily accounted for. Some of them, *like a portion of every denomination*, are not heartily interested in the subject of religion at all. Others are not yet true and consistent disciples of the Unitarian faith; and that there is nothing strange in this, must be evident to all who consider how mighty a sway is exerted by early prejudice over the mind, and how hard it is entirely to escape from its dominion. Again, there are good Unitarians who are not favorable to missions, some because they doubt of their utility, and some because they have been thoroughly disgusted, by Orthodox canting, with the whole affair.

With this summary I conclude; tarrying only, for courtesy's sake, to tell the Reviewer, who thanks me for the good I have done, that he is welcome. Yours, &c.

A Seeker.

IDLE WORDS.

The word in the New Testament translated *idle*, means rather *injurious*; tending to do harm of any description. But if the common rendering were the correct one, it would still be true enough; for idle talk almost invariably turns upon something injurious to ourselves, if not to others. There is a deep and unsuspected fountain of malice in many hearts, springing perhaps from the rivalships and collisions of life, and it is apt to overflow. Whatever makes against a person, often travels faster than the wind. Hearts beat high to repeat it, tongues are eloquent in sending it on, while the generous defence or disinterested praise dies away on the lips of those who pronounce it. What are these 'idle words?' First, those employed in censuring others; and these are by far too great a proportion of the ordinary language of men. You see friends passing coldly by you, you know not why; you see once intimate associates disunited like fragments of the broken rock, or per-

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ceive idle reports gathering into a cloud that bursts at last on some innocent person's head. Now what need is there of talking about others? Are there not subjects enough besides in the vast range of human science and intelligence, the vast interests of human hope and action? Or can nothing touch the heart but the concerns of those with whom you have absolutely nothing to do? If you cannot help talking about them, remember their good traits and good deeds; place their attractions in the most engaging light; and if you must talk of faults, talk of your own; condemn them as heartily as you will, and do not live as if every human character but your own, had been put under your guardianship and care. When injury is done in this way, it is very commonly said 'I did not think of it!' And why not? That is no excuse, but a confession; for this not thinking was your crime. You ought to have thought of it, and then perhaps you would not have sacrificed the good name or happiness of another, to an indulgence which your judgment, if not your feeling, must certainly condemn.

The vengeance of the world falls on follies, and it is apt to be merciful to guilt. But there is a second class of 'idle words,' employed in condemning the guilty. Certainly there are times when we must bear witness against them; but can we not pity while we condemn? Even human laws, unfeeling as they profess to be, punish without hostility to the offender. They aim, not to do, or inflict justice, but to prevent crime. But in society there is often an outcry against the offender as loud as if all that condemned him were themselves without sin. Do we say it is our duty to condemn transgressors? Where in heaven or earth do we get authority to do it? *Transgressions* we must condemn; but we can do this in perfect charity toward the offender, simply by leaving the laws of God and man to be executed without our helping hand and voice. If we cannot submit to this, we must *prepare* ourselves to censure, by repressing our own passions, and reforming our own hearts, and waiting till we can cast the first stone with a stainless conscience. Undoubtedly the moral feeling of every community ought to be sensitive with respect to guilt; but it need not be either bitter or revengeful, and if all your condemnations flow from principle, your words are not idle, and this censure has nothing to do with you.

A third kind of 'idle words' are those used in giving insults, making severe reflections, or the foolish affectation of speaking

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one's mind, which means saying rude and unpardonable things. If ever the tongue is 'set on fire of hell,' it is when it speaks those passionless insults that are meant to go to the heart; and if any 'idle words' are to be answered for, a black account will be given of these. Yet there are men whose virtues it would be a sin to doubt, but who, from want of thought or feeling, like a class described by Erasmus, break in upon and tread down the feelings of others like swine upon a garden bed. They might know that the severest blow the hand could strike, would be far more welcome than the remediless wounds the spirit is forced to bear. It is not every one whose words can revive and gladden, whose well known voice throws a summer charm around him. It is not every one whose tones can make the sad heart beat less heavily, or the eye of the weeper sparkle with delight. But *all* may shun the guilt of giving pain. Every one can keep his voice unaccented with malevolence and passion, and if pleasure is not doubled, it need not be put to flight or silence as he comes nigh. But this duty, for it is a duty, is sadly neglected; and many a one will go home from labor or perhaps from the house of God, and with the best opinion of his own religious excellence, will torment others with his ill nature; will draw tears from the eyes of some, and wring the hearts of those who are too proud to let them flow. The 'idle words' then spoken, will be accounted for in the judgment, when it may be seen, that although he tried to do good to others, and gave them his services and benevolent exertions, yet a few hasty, ungenerous, or unfeeling words undid the good effect of them all.

A fourth description of 'idle words' includes profaneness, a sin for which there is so little temptation, that one would think there could be no forgiveness. For what can induce a man to throw contempt on the name of God, or to send a loud cry to heaven for vengeance on his own head? Surely nothing but madness or unnatural hardness of heart. But we used to hear the disgusting accents of profaneness in every street, where wretches were blaspheming the name of God with the lisping lips of childhood, or the faltering voice of age. Thank God! it is now less common. You do sometimes hear it from the weak boy attempting to be manly, or the vulgar high and low; but it is banished from the saloon and table, from the language and presence of the gentleman, and there is less need than formerly of repeating the threat conveyed with awful forbearance in the

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words, 'The Lord will not hold him guiltless that taketh his name in vain.' But there is a kind of irreverence still prevailing; I mean the light and careless use of scripture language; giving it a ludicrous perversion, or employing it to point the silly jest. This is an unwarrantable profanation of holy things. It destroys our reverence for the scriptures, which need their full solemnity to affect us; and even if it had no bad result, it would not be wise or well to trifle with the word of God. But there is a bad result. Half the texts in the Bible are connected by this practice with ridiculous associations, and excite smiles instead of reverence. Read the light writings of the present day, from the flippant Gazette up to the lordly Review; go listen to the wit that shakes the senate and the bar, and you will find that their fountains of humor are supplied by the grave and ironical perversion of the language of inspiration, often of the very words of God. The Bible ought to be regarded as a sacred thing; for if we trifle with it, we shall soon go on to trifle with all that it contains. If we have felt the unhappiness resulting from this practice, if we have had light thoughts thus brought into our minds in the hours of prayer, if we have felt how strongly they bind down the soul when it would fain rise upward on devotion's wing, we know how unavailing it is to to say to such associations, 'Begone, leave me alone with God.' Wo to the parent who has connected a text of scripture with thoughts amusing or profane in the minds of his children! Wo to those who in the flow of conversation or of eloquence, forget what belongs to God! Let them spare, at least, if they will not reverence the Bible. Let them put off the shoes from their feet before they venture on holy ground.

I might go on to describe those 'idle words' which usurp the place of religious conversation, which banish it so entirely from society, that the name of Christ, introduced in a company of Christians, except in controversy, is apt to chill them into gloom. Some will say their feelings are too deep for words. Perhaps the truth is, that words are too high for their religious feeling. Any language of religion would express so much more than they feel, that the words would be a mockery of the heart. But I have named errors enough, if we will only shun them, and if we reflect how heavily the burden of other guilt will press upon us, we shall spare ourselves the condemnation for 'idle words,' since to indulge in them gives only momentary pleasure, while it leads to lasting pain.

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Poetry.

TO AMELIA.

She died, 'as the grass,
Which withereth afore it groweth up;
Wherewith the mower filleth not his hand,
Neither he that bindeth sheaves his bosom.'

While the poor wanderer of life is in this vale of tears,
There will be hours when hearts look back to dear departed years;
Around him night is falling fast, he feels the evening chill,
But sees warm sunshine lingering yet on youth's far distant hill.

The lovely form of youthful hope revisits his sad heart,
And joy that long since bade farewell, but could not quite depart,
And friendship once so passing sweet, too pure and strong to die,
And those delicious tears of love he did not wish to dry.

Oft I remember thus, and feel the mystery of the hour;
I know not then if joy or grief possess the mightier power;
While many a loved departed one 't is pleasure to recall,
'T is anguish to remember thee, the loveliest of them all.

Yes! sadly welcomed and with tears, is now and long must be
The memory of my parting hour, my earliest friend, from thee;
For common hopes and common joys I deeply mourn apart;
But the remembrance of *that* loss—it thunderstrikes the heart!

For oh! how fast and fervently, when life is in its spring,
Hand bound to hand, and heart to heart, the young affections cling;
By early and unaltering love our souls were joined in one,
With ties that death hath burst indeed, but never hath undone.

Now death hath thrown us wide apart; but memory treasures yet,
Too painful to remember now, too lovely to forget,
Thy manner like an angel's pure, thy mild and mournful grace,
And all the rosy light of youth that kindled in thy face;

The open brow with sunny curls around its arches thrown,
The speaking eye through which the soul in melting radiance shone,
The smile that lighted up the lip with bright and pensive glow,
And the dark shade that o'er it passed, when tears began to flow.

And then how sternly beautiful, the spirit bold and high,
That lightened o'er thy marble brow and filled thy radiant eye,

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When seated by the evening fire, or rambling side by side,
We read how holy sufferers lived, or glorious martyrs died!

And thus with feelings all the same,—with bright and earnest eye,
We held communion long and sweet with ocean, earth, and sky;
They told the glory of our God,—they bore our thoughts above,
And made us purer as we heard their eloquence of love.

And so within the temple walls we stood with childish awe,
And wondered why our fathers feared a God they never saw,
Till we had learned and loved to raise our early offering there,
To join the deep and plaintive hymn, or pour our souls in prayer.

Was this a happiness too pure for erring man to know?
Or why did heaven so soon destroy my paradise below?
For, lovely as the vision was, it sunk away as soon
As when in quick and cold eclipse, the sun grows dark at noon!

I gazed with trembling in thine eye;—its living light was fled!
Upon thy cheek was deeply stained the cold unnatural red;
The violet vein that wandered up beneath thy shining hair,
Contrasted with thy snowy brow—the seal of death was there!

And then thy sweet and gentle voice confirmed that we must part!
That voice whose every tone, till then, was music to my heart!
I shuddered at the warning words;—I could not let thee go,
And leave me journeying here alone in weariness and wo.

But thou art gone—too early gone—and I am doomed to stay,
Perhaps till many a year has rolled its weary weight away;
Thou wast the glory of my heart—my hopes were heavenly fair,
But now my guiding star is set in darkness and despair!

'T is thus the stream of early life before us seems to run,
Now stealing through the fragrant shade, now sparkling in the sun;
But soon it breaks upon the rock with wild and mournful roar,
Or heavily spread upon the plain, lies slumbering on the shore.

W. P.

'—— THAT YE THROUGH HIS POVERTY MIGHT BE RICH.'

Low in the dim and sultry west
  Is the fierce sun of Syria's sky;
The evening's grateful hour of rest,
  Its hour of feast and joy is nigh.

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But he, with thirst and hunger spent,
Lone by the wayside faintly sinks;
A lowly hand the cup hath lent,
And from the humble well he drinks.

* * * * *

On the dark wave of Galilee
The gloom of twilight gathers fast;
And o'er the waters drearily
Sweeps the bleak evening blast.

The weary bird hath left the air,
And sunk into his sheltered rest;
The wandering beast hath sought his lair,
And laid him down to welcome rest.

Still, near the lake, with weary tread,
Lingers a form of humankind;
And from his lone unsheltered head
Flows the chill night-damp on the wind.

Why seeks not he a home of rest?
Why seeks not he the pillowed bed?
Beasts have their dens, the bird its nest;—
He hath not where to lay his head!

Such was the lot he freely chose,
To bless, to save, the human race;
And through his poverty there flows
A rich full stream of heavenly grace. W. R.

TO MRS HEMANS,

AFTER READING HER LINES ON THE IVY.*

BY BERNARD BARTON.

Lady! if I for thee would twine
The Ivy wreath,—can feeling trace
No cause why on a brow like thine,
The muse might fitly place

* See the Christian Examiner for March and April, 1826.

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Its verdant foliage 'never sere,'
Of glossy and of changeless hue?—
Ah! yes, there is a cause most dear
To Truth and Nature too.

It is not that it long hath been
Combined with thoughts of festal rite—
The cup which *thou* hast drunk, I ween,
Not always sparkles bright;
Nor is it, that it hath been twined
Round Victory's brow in days gone by—
Such glory has no power to blind
Thy intellectual eye.

For thou canst look beyond the hour
Elated by the wine cup's thrall;
Beyond the victor's proudest power,
Unto the end of all!
And therefore would I round thy brow
The deathless wreath of Ivy place;
For well thy song has proved that thou
Art worthy of its grace.

Had Earth and Earth's delights alone,
Unto thy various strains giv'n birth;
Then had I o'er thy temples thrown
The fading flowers of Earth;
And, trusting that e'en such, portray'd
By thee in song, would spotless be,
The Jasmine's, Lily's, Harebell's braid,
Should brightly bloom for thee.

But thou to more exalted themes
Hast nobly urged the Muse's claim;
And other light before thee beams
Than Fancy's meteor flame;
And from thy Harp's entrancing strings,
Strains have proceeded more sublime,
Than e'er were wakened by the things
That appertain to Time!

Yes! Female Minstrel!—thou hast set,
E'en to the Masters of the Lyre,
An eloquent example!—yet
How few have caught thy fire!

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How few of their most lofty lays
Have to Religion's cause been given,
And taught the kindling soul to raise
Its hopes, its thoughts to heaven!

Yet this at least has been thy aim;
For thou hast 'chos'n that better part,'
Above the lure of worldly Fame,
To touch and teach the heart;
To touch it, by no slight appeal
To feelings in each heart confest,—
To teach, by truths that bear the seal
God hath himself imprest!

And can those flowers, which bloom to fade,
For thee a fitting wreath appear?
No!—Wear thou then the Ivy braid,
Whose leaves are 'never sere.'
It is not gloomy—brightly play
The sunbeams on its glossy green;
And softly on it sleeps the ray
Of moonlight, all serene.

It changes not, as seasons flow
In changeful, silent course along;
Spring finds it verdant, leaves it so;
It outlives Summer's song.
Autumn no wan or russet stain
Upon its fadeless glory flings,—
And Winter o'er it sweeps in vain,
With Tempest on his wings.

Then wear thou this, the Ivy Crown!
And though the bard who twines it, be
Unworthy of thy just renown,
Such wreath is worthy thee.
For hers it is, who, truly wise,
To Virtue's cause her powers hath given;
Whose page the 'gates of hell' defies,
And points to those of heaven!

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Review.

ART. VII.—1. *The First Annual Report of the Executive Committee of the American Unitarian Association.*

2. *Tracts printed for the American Unitarian Association.* Boston, I. R. Butts and Co. 1826. 1. *The Faith once delivered to the Saints.* 2. *One Hundred Scriptural Arguments for the Unitarian Faith.* 3. *On Human Depravity.* BY EDMUND Q. SEWALL. 4. *Omniscience the Attribute of the Father only.* BY REV. JOSEPH HUTTON. 5. *On the Religious Phraseology of the New Testament, and of the present day.* 6. *A Letter on the Principles of the Missionary Enterprise.*

AT the beginning of the present century, Unitarianism was hardly known in New England as a distinctive name. There were, and had been individuals in our Congregational churches, both clergymen and laymen, who did not believe in a trinity of persons in the Godhead; but they were satisfied with the discreet enjoyment of their opinions, while they were not called upon to preach or to profess any thing contrary to them. It was not till they were assailed as insidious enemies of the *doctrines of the cross*, and compelled to act on the defensive, that their strength became known, and that they were drawn reluctantly into the field of controversy. They did not wish for any peculiar name. Attached as they were to the Congregational church and modes of worship, as well as to their own theological opinions, for which they were accountable to no tribunal, civil or ecclesiastical, they did not attract the censure of the majority, and their very peacefulness became the occasion of reproach. What might have been foreseen, is now become actual history. The clamor that was raised against all who did not hold to the *doctrines of the Reformation*, as they were artfully entitled, and the attempt to confound all distinctions between those who denied these doctrines, and those who embraced simple theism, were too revolting to be silently endured. But this was not all. The Orthodox called on every minister to speak out boldly in their cause, so that whoever was silent, or did not speak the

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right words, should for ever after hold his peace. This challenge was accompanied, too, with strong implications of hypocrisy or imposition on the part of those ministers, who, avoiding controversy, had preached only what they conceived to be christian truth, willing that their hearers, if they could discover any higher or more useful truths, should find them where only they can be looked for, in the word of God. But the Orthodox, as if they possessed a monopoly of all sound doctrine, and had a right to presume that every parish was with them, and needed only to know that its minister was heretical, in order to discharge him from his labors, would allow of no doubtful relation between the pastor and his flock. The consequence therefore was, that a spirit of inquiry went abroad. Thousands in the congregations both of orthodox and liberal ministers, who had formed no very definite opinions concerning the trinity, were led to examine the subject, and it soon became no fearful thing to profess what they believed. The time was, indeed, when the fear of man might prove a snare in these matters, where God only should be feared; but it has gone by, and the only question now is, what are the means most honorable and expedient under divine favor, for promoting the cause of truth and holiness.

Association has been found in other sects a powerful means of acting with effect, so that no labor may be wasted by unconcerted, or by inconsistent exertions. But it is not surprising, when we consider the history of Unitarianism, that some reluctance should have been discovered to this kind of union. Being from principle opposed to *sectarianism*, in the bad sense of the word, Unitarians have avoided an interference uncalled for and unprovoked, with other classes of Christians. The fear of doing too much, or of doing something wrong, has led to a degree of timidity in action, which has brought upon them the charge of indifference. But they must not expect to escape obloquy; and their only solicitude should be not to deserve it. Whatever they do, or omit to do, will give occasion for the charge, (whether the innocent or the deserved occasion, it is for their own consciences to decide) either of a proselyting spirit on the one hand, or of coldness on the other. We have already heard all the changes of this kind rung by the Orthodox; but the sounds should not occasion any alarm.

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Unitarians have as ample means of coming to a knowledge of the truth, as other sects; and any claims to infallibility, come they whence they will, are not the teachings of the Holy Spirit, but the movements of human arrogance or spiritual pride. Considerations like these will, ere long remove, we trust, all scruples that have been entertained by unitarian Christians against associations for mutual aid and encouragement, and for promoting, as far as may be, what they deem the cause of pure and undefiled religion. We feel confident that the wavering will come to this result, when they shall have read the Report now before us, and see what the first general association of the kind has done, and what it proposes to do.

Among the prominent designs of the American Unitarian Association is the publication of such *tracts* as contain an exposition and defence of unitarian Christianity. This, as every one who has read the pamphlets whose titles are mentioned at the head of this article will perceive, is in a successful course of execution. First in order, and very valuable for its contents, is *The Faith once delivered to the Saints.* It contains a summary of Christian truth, which seems to us to embrace all that is most valuable in religion; and the presumptions in its favor are recommended by powerful and convincing arguments. The second of these tracts is entitled *One hundred Scriptural Arguments for the Unitarian Faith.* Its object is to prove the Unity of God, in its strict sense, by reference to, and citation of passages in the New Testament, a great portion of which are the words of our Saviour. The proof is as satisfactory as this sort of proof from single texts can be, and, compared with the collection of proof texts adduced by Trinitarians, the weight of evidence is overwhelming. Without selecting any particular texts, we quote the following concluding arguments, which any one may controvert, who is able:

'XCIV. Because there are, in the New Testament *seventeen* passages, wherein the *Father* is styled *one* or *only God*, while there is not a single passage in which the *Son* is so styled.

'XCV. Because there are 320 passages, in which the *Father* is absolutely, and by way of *eminence*, called God; while there is *not one* in which the *Son* is thus called.

'XCVI. Because there are 105 passages, in which the *Father* is denominated God, with *peculiarly high titles and epithets*, whereas the *Son* is not once so denominated.

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'XCVII. Because there are 90 passages, wherein it is declared that *all prayers* and *praises* ought to be offered to HIM, and that every thing ought to be ultimately directed to His *honour and glory;* while of the *Son* no such declaration is ever made.

'XCVIII. Because, of 1300 passages in the New Testament, wherein the word *God* is mentioned, not one necessarily implies the existence of more than *one person* in the Godhead, or that this one is any other than the *Father.*

'XCIX. Because the passages, wherein the *Son* is declared, *positively*, or by the clearest implication, to be *subordinate to the Father, deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to His will*, are in number above 300.'

Mr Sewall's *Discourse on Human Depravity* has been already noticed in our work, and we have never seen it remarked upon with exaggerated praise. Mr Hutton's Discourse entitled '*Omniscience the Attribute of the Father only*,' is next in order. His reasoning is founded on one of the texts, in which our Saviour disclaims this attribute; Mark xiii. 32, *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.* The text alone, it should seem, is sufficiently full and satisfactory; but the reasoning and illustrations of the Discourse ought, we should think, to remove all doubt on the subject; and, we must add, a truly christian spirit pervades the whole. The tract on *Religious Phraseology*, consists of an explanation of some of the most common terms and phrases in the New Testament, together with some remarks on the popular and technical religious phraseology of the present day. In this essay is shown very strikingly, what every observing and intelligent person so often witnesses, how many words and phrases, upon religious subjects, are used in a vague or in a wrong sense, and how much the ignorant and the prejudiced are imposed upon, or deceived by each other, from using names and terms, which convey no definite idea, or something more or less than the truth. The last of the tracts before us, Dr Tuckerman's *Letter on the Principles of the Missionary Enterprise*, is written with ability, and we doubt not will do much to remove the strong objections, which Unitarians have, unquestionably, as a body, against all foreign missionary exertions.

We are much gratified to find by the Report of the Execu-

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tive Committee of the Association, that these tracts have been in so much demand. They cannot fail to give comfort and assurance to many skeptical minds, and to remove the darkness which hangs over the faith of many believers, concerning the true doctrines of Christianity. It is a tribute justly due to the Executive Committee, to declare our opinion, that great judgment has been exercised thus far in the selection of tracts. They are such as all reading people can understand; they are free from every thing like cant or imposing tricks, from every thing which ministers to a mean or corrupt taste, to a proud or censorious spirit. If the good work proceeds as it has begun, we cannot but predict a great, and salutary, and wide spreading influence on public opinion in regard to subjects, which, above all others, it concerns mankind most fully to understand.

Another principal object of the Association is the support of domestic missionaries. Though but little has been done by its committee, in this way, it is not because the field for their services is circumscribed, but because the laborers are not at hand for such an unexpected call. The situation of a considerable portion of our country is such, that the only way in which its inhabitants can have the gospel preached to them, is by means of temporary missionaries, or of a partial support for ministers, to be drawn from missionary societies. There is no reason why Unitarians should not have their full share of success in this evangelical work. But it is not to be wondered at, on the contrary, that more has not been attempted in this benevolent enterprise. The growth of Unitarianism in our country, though it has been rapid, has been comparatively recent, and so far from being forced, it has been left too much to its own inherent strength. Still Unitarian preachers have not increased in proportion to the increasing calls for their services; and they have been so much in demand near the place of their education, in churches already formed, as to be unable to explore new and untried regions. But we trust the time is arrived, or is soon coming, when, from the diversities of gifts among the young men of liberal views who are educated for the ministry, there will be found such as are fitted and disposed to engage, at least temporarily, in missionary labors. These labors afford a good school for the young *licentiate*, whose mind has been well educated. The avenues to the heart are much the same in all men; and perhaps they will be most

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readily found and penetrated, by going among strangers, who are all unused to the refinements which exist in the older and more populous parts of our country. And if the missionary should be obliged, as he often will be, to clothe his thoughts in a garb too coarse and homely for his own taste, yet there will probably be no serious difficulty in changing it again for that which is adapted to a change of circumstances.

Again, there are some good men, who are peculiarly fitted to be missionaries, and who learn, not only to endure, but to enjoy the kind of services, which their office demands; men who may acquire an influence, and exhibit an energy, of which they would be wholly incapable among the companions of their studies, in churches distinguished for intellectual cultivation and religious knowledge. They will always find enough to keep their minds awake; for there are many thinking, though unlettered men, men who read their Bibles, who may propound a question or give an exposition, which the teacher may want time to consider, and will find worthy of his most serious thoughts. Instances of this kind will perhaps at first surprise the missionary, whose education has been wholly scholastic; but they will tend to quicken him in the constant and faithful study of the scriptures, and to give the greatest activity to his mental powers. And if, by the abundance of his labors, he should be worn out sooner than his brethren in the ministry, whose services are confined to some favored spot, there is, perhaps, less danger of rust, and premature decline of intellectual vigor.

Whatever view we take of the objects of the *Unitarian Association*, we therefore cannot but predict great good from it to the cause of Christianity. And we confidently invite our readers to examine its claims to their favor, and to afford their co-operation in its efforts to promote the influence and extension of what we believe to be the doctrines of pure religion.

ART. VIII.—*An Address delivered before the Massachusetts Society for the Suppression of Intemperance. June*, 1826. By GAMALIEL BRADFORD, M. D. Boston. I. R. Butts & Co. 1826.

THE Society before which this address was delivered, has been in existence fourteen years. Its object has been to operate upon the public mind, by collecting and disseminating in

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formation, rather than by any direct efforts for individual reformation; rather to produce a proper sense of the extent of the evils produced by intemperance, and right views of the means to be employed in its suppression, in the community at large, than actually to carry into effect any measures, which were to operate upon the subjects of this vice themselves. This object has been attempted, by the publication of the Addresses delivered before the Society on its anniversaries, and by the publication of the Annual Reports of the Board of Counsel.

These Reports were many of them drawn up with great care, and contain a very considerable mass of important matter. But at the time of their publication, they excited less attention than the nature of their contents demanded. Still they have had their influence, in combination with other causes, in gradually producing a lively sensation of the tremendous evils and the alarming increase of intemperance; and we believe that we are not mistaken in saying, that the impression upon the minds of men interested for the welfare of society, of the necessity for strenuous and united exertions for the suppression of this vice, has at no time been so strong as at the present.

Where a habit, like that of drinking ardent spirits in some degree, is so universal as it is among ourselves, it is found very difficult to point out at first, what particular circumstances have made some individuals carry their indulgence beyond the bounds of moderation; what causes have contributed to change the habit of occasional and prudent, into constant and excessive use. It is equally difficult, where this state of things exists, to point out the way in which the reformation of those who have thus become intemperate, is to be attempted; the means by which we are to produce a favorable influence upon their minds; the motives by which they are to be addressed. Consequently the efforts, which were made for a long time, had only a very general bearing, and therefore were apparently without effect. This, however, was not really the case. They have been preparing the way by gradually enlightening the minds of men, eliciting information, exciting discussion, and in this way bringing about, at length, a right understanding, both of the causes of the wide increase of the vice, and also of the most probable means of prevention and suppression.

It was very natural in seeking to devise means for the suppression of intemperance, that we should entirely overlook the influence, which the habits of even the sober part of the

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community might exert upon those who had formed, and were forming habits of intemperance. It was very natural to overlook the circumstance, that if ardent spirits are in common, daily use in society, some will use them to excess, and that the number who use them will be greater or less according to the facilities for obtaining them. It was very natural therefore, in endeavouring to repress the excessive use of ardent spirits, that we should regard the moderate use of them as a thing with which we had nothing to do, and as having in itself no connexion whatever with the immoderate use; that while we exhorted the laborer, the mechanic, and the farmer, to beware of intoxication, it should never enter into our heads to hint to the merchant, the lawyer, the doctor, or the divine, that their habits were in a manner as dangerous to themselves, and more dangerous in the way of example to others.

In the Address of Dr Bradford, however, and in the Report of the Board of Counsel which accompanies it, the principle is distinctly stated and defended that, as things are situated with us, there is no middle course; that the only way to banish intemperance from society is to banish the means of it; and that since the means of it, among us, cannot be banished by high prices and difficulty of acquisition, it must be done by a combination among the temperate to relinquish even their moderate indulgence, and to hold up ardent spirits as an article, not to be used, under any circumstances, as a refreshment, or in short, as any thing but a medicine.

Many, we know, look upon this as a chimerical project; and in fact as a project, which it is not desirable to carry into effect. They believe it to be impossible that we should ever succeed in causing ardent spirits to be proscribed in the way which is proposed. We acknowledge its difficulty, perhaps its impracticability. But being firm believers in the pernicious effects of even a moderate use of spirituous liquors, and confident that all classes of persons to whom they are now deemed indispensable, may live in better health without them, we are disposed to think that every thing should be done to promote this attempt, and to render drinking as vulgar and unfashionable, as it is injurious.

The distribution of such tracts as the Address of Dr Bradford is desirable, and will do much to bring about this important result. It is a plain, sensible, judicious performance, pre-

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cisely adapted to the purpose for which it was prepared. It contains the undisguised and independent expression of opinions, which he has formed in relation to this subject, from his own observations in the practice of a profession, which affords peculiar opportunities for such kind of observation.

We quote the following remarks on the use of wines, as a substitute for ardent spirits.

'One of the most obvious [causes of intemperance] is the comparative cheapness of ardent spirits. This cause is acknowledged and generally regretted, but no effectual attempts appear yet to have been made to remove it. On the contrary, the financial regulations of the United States, have been calculated to increase its effect, by diminishing the quantity and enhancing the price of those liquors, which are naturally opposed to the prevalence of spirits. I mean the wines. A taste for good wines of any kind, but more especially a taste for the lighter wines in summer, is far more natural, or more easily acquired, than one for spirits, and is very much opposed to one for spirits of an indifferent quality, as all cheap domestic spirits must necessarily be. But those who cannot afford wine, will soon learn to drink spirits; and the taste, once acquired, can with difficulty be destroyed. There is hardly any financial regulation, which, considered either in an economical, political, or moral view, is more to be deplored, than that which imposes a high duty upon wines. It is the duty of every one to exert his influence against these duties, and it is devoutly to be hoped, that the good sense of our legislature will at last abolish them. Let those who are tenacious of the revenues, and believe that the treasury is filled by high imposts, transfer these from wines to foreign spirits, and though it may be doubted whether the public funds would be much benefited by the change, there can be little doubt of its good effect on the happiness, the morals, and the strength of the nation.

'I do not mean to imply that persons may not became intemperate in the use of wines. But it is well known, that gross and brutal sottishness is comparatively rare, where wine is the ordinary drink of the community. Moreover, the effects of excesses in this particular, are far less destructive to the constitution than those with ardent spirits—and we should be willing to risk a small evil for the sake of removing a greater, remembering also, that it would be quixotic to attempt to confine mankind to water, or herb teas.' pp. 8, 9.

The author refutes some of the false notions prevailing in society, which have a tendency to perpetuate and increase the

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use of ardent spirits. He particularly opposes the common opinion that, in a limited quantity they are necessary to persons who are at hard labor, or who are weak and feeble; or that their use is necessary during a residence in a hot climate, or during the hot weather of our own climate. In support of his opinion on this point he quotes Dr Johnson, who had been a practitioner in India many years and bears testimony to the temperance of his countrymen in that region.

'"Nor did these most excellent habits of temperance originate in any medical precepts, or admonitions,—far from it. The professional adviser was by no means solicitous to inculcate a doctrine, which it might not suit his taste to practise. But in a vast empire, held by the frail tenure of opinion, and especially where the current of religious prejudices, Brahmin as well as Moslem, ran strongly against intoxication, it was soon found necessary, from imperious motives of policy, rather than of health, to discourage every tendency towards the acquisition of such dangerous habits. Happily, what was promotive of our interest, was preservative of our health, as well as conducive to our happiness. And the general temperance in this respect, which now characterizes the Anglo-Asiatic circles of society, as contrasted with Anglo-West Indian manners, must utterly confound those finespun theories, which the votaries of gently stimulating liquids have invented, about supporting perspiration, keeping up the tone of the digestive organs, &c, all which experience has proved to be, not only ideal, but pernicious."' pp. 10, 11.

The example of the trainers of combatants for pugilistic matches in Great Britain is introduced, to show how utterly unnecessary spirits are to muscular strength and robust health. Their example shows also, that there is none of that danger from suddenly leaving off the excessive use of spirit, which is commonly apprehended. No consequence usually follows the relinquishment of such a habit, except the speedy improvement of the subject in health and strength. Indeed, we believe the testimony of almost all careful observers in the practice of physic confirms this position.

'But the great obstacle,' says Dr Bradford, 'to any effectual suppression of intemperance, is to be found in the encouragement afforded by the language and customs of society in general, to the limited use of ardent spirits. Notwithstanding, as I have observed above, that the feeling of the community in general, is hostile to

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drunkenness, we are apt to hold language in regard to the practice of drinking spirits, which is very different from what would be dictated by reason and good judgment.

'How few persons are there, who do not occasionally speak of the moderate use of spirit, as a comfortable thing, and regard it at most, as a habit of little or no consequence. How many smile, when they should look grave, as they see a man swallowing, with apparent satisfaction, this pernicious liquid. We do more than this. We make an allowance of spirit a part of the regular wages of workmen, and have no hesitation about offering it as a compliment, or piece of politeness, to them. We go still further, and encourage it by example; for there are perhaps few, who now hear me, who do not occasionally take a glass of brandy, or some other liquor, either alone or with a friend. But every act of this kind is injurious to society, since it goes, to a certain extent, to influence public opinion in favor of this practice, and it behoves every man to remember, that in so doing, he is helping to break down the most efficient barrier against this vice.

'Whenever it is generally considered disreputable for a man in health to drink ardent spirits, we shall have few drunkards. There will be some doubtless, as society will never be free from the foolish and vicious; but their orgies will be conducted more or less secretly. Men will be disposed to indulge their inclinations privately, and the young, especially, will learn to look upon such indulgence as a cause of shame, instead of glory. Many now swallow potions, which are positively disagreeable, and labor too successfully to acquire a taste, which is to give them credit with their companions. But to all this there would be an end, if the majority of mankind looked, as they should, upon any such undertaking with sincere pity and contempt. I am aware that in this particular we are improving, that the use of spirits is much diminished among the more respectable classes of the community, and that correct notions are gradually extending their influence; but society has yet many steps to take in this course.

'It is in this way, that I believe the most can be done towards the suppression of intemperance. It is here, that every individual has it in his power to lend a helping hand, and I entreat every one, who now hears me, seriously to reflect upon the thousand daily opportunities he has of exerting an influence in this way. The course is not difficult. I would not have any one go about railing against ardent spirits, being instant out of season, and offending his neighbours and acquaintance with sneers

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against their weakness and folly. No such thing. You are called on merely to withdraw your assistance from the cause of intemperance; not to volunteer reproof, but to refrain from encouragement. If every person now present, were to cease from this moment to purchase, or consume ardent spirit in any form, as an article of diet, or to offer it to his workmen, or friends, as a refreshment; if he were, moreover, to abstain from treating the use of it as a harmless luxury, and were careful never to sanction, by his acquiescence, any opinion advanced in its favor; if, I repeat, every man in this assembly were to pursue such a course, if he did, or said nothing more, the effect upon society would be very considerable. Almost every one will perceive what a different direction would be given to his influence.' pp. 14—16.

This is the true doctrine upon this subject, and the only true doctrine. The same principles are enforced in the Report of the Board of Counsel, which is appended to the Address.

'It appears to the Board, that it is in vain to inculcate lessons of temperance upon the poorer, and the laboring classes of society, until some change is produced in the habits and modes of thinking of the better informed classes. It is not intended to insinuate that the latter are addicted generally to an injurious use of ardent spirits; but it is a fact that they are in every man's house, and upon every man's table; that they are regarded as a necessary article of household use; that the offer of them to visiters is thought no more than a proper act of civility. Now the labourer goes to them originally with precisely the same feelings, as his superior. He goes into the dram shop, just as the gentleman goes to his liquor case. He invites his companion in with him, to treat him, just as the other compliments his friend, when he calls upon him at his house. But the one is upon his guard, the other is not. The one can foresee consequences, and has a tender regard for his reputation, the other has not. The one has other sources of enjoyment and indulgence, reading and conversation; rich food and delicate wines; the other has this only resource.

'Now as example operates more powerfully than precept, and as the habits of the lower classes will be mainly those of the upper, the only course by which a decided effect can be produced is, by a sacrifice, on the part of the influential portion of society, of their habits, innocent possibly in themselves, with respect to the use of ardent spirits. The impression produced would be, probably, very great, if the use of spirituous liquors were to be

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entirely dropped by a very considerable portion of the most respectable members of any community. This would at once be a serious and a perfectly intelligible appeal. If the rich man advises his poorer neighbours to drink no spirit, but confine themselves to beer, cider, and molasses and water, and at the same time displays upon his table for the entertainment of his friends, a variety of the choicest wines, and the most aged and costly brandies, his advice goes but for little. But if, when the rich advise the poor, they follow up their advice with the relinquishment of their own habits of indulgence, the effect will be decidedly very great.' pp. 18—20.

This Report contains also a distinct proposition with regard to the association of individuals for the suppression of intemperance, which, as it is in some measure novel in its character, and would be pretty extensive in its operation, appears at least worthy of a serious consideration.

'The Board would suggest to the consideration of the Society, whether a call might not be made with much propriety upon professors of religion as a body, to stand forth at first as the file-leader in such an undertaking. They form a society, permanent in its nature, pervading all parts of our country and of the community, united by a common interest, and a common feeling, and bound by their profession to be ready for any reasonable sacrifice for the promotion of faith, holiness, and virtue among men.

'It may be emphatically recommended to all churches of Christ, of every denomination, that they associate among themselves for the purpose of discouraging by their own example, *all* use of ardent spirits. Let each individual enter into an agreement, not to keep in his house, never to use himself, and never to offer to his friends any spirituous liquor of any kind, nor upon any occasion.

'There would be a great moral weight in an example of this kind, held out by so large a mass of respectable, and conscientious men; the attention of society would be at once attracted by such a project, and the thoughts of mankind would immediately be actively engaged upon the general subject. It would be glorious also to the church of Christ, and highly honorable to religion itself, for such an undertaking to spring up so directly from the influence of Christianity.

'It is better to make such an appeal to a definite body, to a society of limited extent, than to society at large. General appeals are commonly disregarded. Particular ones, it is more

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difficult to resist. If such a project should be acted upon, it would soon come to be a matter of course, among professors of religion, to abstain from all drinking, as scrupulously as they abstain from profanity, or lying, or gaming. pp. 20, 21.

It appears to us, that this suggestion strongly demands the attention of professors of religion; if not as a body, which there is room to doubt, at least as individuals. We have no disposition to recommend it to churches, nor, we presume, was this the intention of the Society, to organize themselves into Societies for the Suppression of Intemperance. All that is necessary is, that every person who takes on himself the obligations of a member of the church, should seriously reflect whether his example individually, and also as forming a part of that body, may not exercise a salutary influence, if he totally abstain from all use of ardent spirits.

For our own part, believing that this national sin of intemperance,—existing as it always has to a tremendous extent, and increasing as it doubtless now does in a frightful ratio,—is one of the most serious evils which we have to dread as a nation, we think no sacrifice too great to be made by the temperate in the way of promoting the desirable purpose of reformation. And we recommend to all our readers the perusal of this pamphlet, as containing a perfectly just exposition of the part, which those who are themselves moderate in the use of stimulating drink, are to take in the amendment of those who are immoderate.

ART. IX.—*The Works of Anna Lætitia Barbauld. With a Memoir*, by LUCY AIKIN. 3 vols. 12mo. Boston, David Reed, 1826.

ALTHOUGH more than half a century has passed since Mrs Barbauld first became known to the world by her writings, most readers, in this country at least, have been very little acquainted with her works and character. They have heard her name, and read the beautiful hymns she has written for children; but do not seem to have suspected her power to instruct and delight maturer minds. Perhaps Mr Buckminster's sermon preached before the Female Asylum, in which he mentioned her, has done more than than any thing else to fix her character. It has given her a traditional reputation for exqui-

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site elegance and hallowed fancy; but it by no means conveys a just impression of the extent and variety of her powers. She has therefore been thought of as a writer, who had rather nothing to find fault with, than much to approve and admire; while in truth, to say that she was an eloquent advocate of her favorite opinions, a powerful controvertist, a fine poet, and playful satirist, would hardly give a right apprehension of the traits of various excellence by which she was distinguished from the early morning, to the late evening of her long and useful day.

The fact we have mentioned may be in part accounted for, by her peculiar private character. Though she must have been conscious of possessing superior powers, she was unambitious of literary fame. She was only induced to prepare her first volume of poems for the press, by the earnest entreaties of her brother; and when it was ready for publication, had he not printed it on his own authority, her retiring disposition would probably have kept it from the world. With her, writing was not an effort for distinction, but a harmless and elevated pleasure. She never would give that devoted attention to any single department of writing, which is required to become greatly eminent in it. Neither would she attempt to suit and follow the popular taste; in all its changes, she remained unchanged. At first, her style must have appeared original and uncommon; but afterwards, when English poetical genius became more adventurous, aiming at what was striking instead of what was excellent, she would not alter with the taste of the day. Her readers are struck with the circumstance, that through fifty years of eminence, she maintained the same kind and degree of excellence. We should call her rather independent than original; but the last word would be far from misapplied to Mrs Barbauld, and we think there is much feminine beauty in this indifference to fame. She received it as a homage, never claimed it as a privilege or right. She let her light shine as unconsciously as the solitary cottager, who little thinks, as her evening candle seems only to gild the plants beneath her window, that it can be of use to any but herself, while perhaps it is guiding more than one benighted wanderer to a shelter.

We are desirous that the character and writings of Mrs Barbauld should be extensively known, because we regard her as eminently a *christian* writer; and we think she displayed in

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both, the effect which our faith ought always to have on a fine intellect and heart. Not that she abounds in professions, or in direct references to her religion; but it breathes a quiet charm over all her writings. It gives them the purity and simplicity, as well as the elevation there is in Jesus; and it would hardly be too much to say, that wherever you meet with any thing from her pen, you would know and say at once, it was the work of a Christian. In this respect we must be permitted to place her above other female writers of equal reputation. We may not perhaps agree with a great authority, that when Miss Edgeworth stretched forth her aiding hand to the impotent in virtue, 'if she had added "*in the name of Jesus of Nazareth*," we might almost have expected miracles from her touch.' We think, on the contrary, that, with all her genius, the class she wished to reform would have shunned her as an enthusiast, it being very certain that they are neither sensible of their infirmity, nor have faith to be healed. But we wish nevertheless, that by some direct admission, she had allowed us to honor her with a place in the ranks of Christians. Madame de Stael had a kind of poetical religion; her faith was sentiment, and does not often appear, except in certain borrowed flashes of inspiration, with which many of her *dark sayings* are lighted up. She seems to have looked upon the scriptures with the professional eye of a painter, who regards them only as abounding in noble subjects for his art. Much as we respect Miss More for her intentions as well as writings, we are inclined to give the preference to Mrs Barbauld. Unlike the other, she has simplicity of style, and of course an attraction, which does not, like the fashion of the world, pass away. She never attempts to strike you with the *manner*. You see her meaning, not 'as in a glass, darkly,' but in the clear, and beautiful, and warm reality of open day. In short, she differs from Miss More in being unambitious, which we think her prevailing charm. But while we give the higher place to her, we cannot deny to the other, the praise of a long life of laborious usefulness, and, if the world were just, if men honored those who serve instead of those who destroy them, we might also say, of glory.

We cannot resist the temptation of saying something concerning the Memoir of Mrs Barbauld's Life. We wish it might be better known. But with all respect to her accomplished

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biographer, Miss Aikin, we confess it is not just what we should have desired. She has followed the stately examples of other writing of the kind, and has given us merely the main incidents of Mrs Barbauld's life; like a modern sculptor, who must still array his statues in full flowing robes, that hide the minuter proportions of the form, because other sculptors have done the same before him. But the great incidents of an ordinary life, those which happen with intervals of years between them, have comparatively no effect in forming the character. We want the incidents of every day, the lighter circumstances, which she seems to have thought it beneath a historian to tell, the unbought and often unvalued graces of life. In fine she might have given us a few pages describing her relative in society and retirement, in joy and sorrow, which would have thrown more light upon her writings than all the formal narrative she has afforded us.—We learn from her, that Mrs Barbauld was remarkable for early developement of talent, as well as sprightliness and beauty. Her religious impressions may have gained strength from the instruction of Dr Doddridge, at that time an inmate in her father's family; but her education was conducted by her mother, who labored to qualify her for her condition in life, while her father, a scholar by profession, gave her a taste for classical literature. He probably did this unconsciously, and long refused to gratify the desire of instruction which he had given her. But at length, finding it impossible to repress the natural thirst of talent, he consented to aid her in making those attainments, with the evidences of which all her writings abound. When she was fifteen years of age, her father took a charge in the well known Warrington Academy, and as she was there without companions of her own sex and age, her mother endeavored to give a degree of reserve to her character, which was never entirely worn away. If no other influences had been exerted upon her, we cannot help thinking that her beautiful description of the snowdrop would have been applicable to herself:—

> ——————— 'the snowdrop dares appear,
> The first pale blossom of the unripened year;
> As Flora's breath, by some transforming power,
> Had changed an icicle into a flower:
> Its name and hue the scentless plant retains,
> And winter lingers it its icy veins.' Vol. 1. p. 12.

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Happily, by some means or other, the proper balance was preserved in her mind and feelings. But evidently the reserve of which we have spoken, was the cause of her indulging herself less in original composition, than in imitating those models of acknowledged genius, which she had long been used to admire.

At the academy we have named, she was not without friends who could properly appreciate and encourage her genius. But without direct encouragement, she would have been improved by breathing the air of the place, by dwelling in the light that shines round all places where science and literature are found, as well as by sharing the ambition they inspire and the applause with which successful talent is rewarded. This, says her biographer, was the happiest and most brilliant portion of her life. That she was happy, no one can doubt, who reads her fine poem, The Invitation; that she improved, will not be questioned by those who remember the classical allusions with which her writings abound. One example, we hope it is not out of place, will show how gracefully she introduced them. In an admirable reply to Mrs Montague and other ladies, who wished her to engage in the fanciful plan of a female college, she says, that 'subject to a regulation like that of the ancient Spartans, the thefts of knowledge in our own sex are only connived at while carefully concealed, and if displayed, punished with disgrace.'

At the age of thirtyone, she was married to the Rev. Rochemont Barbauld. His prospects in the English Church were flattering; but his principles induced him to abandon them. He opened a boarding school, which soon grew into celebrity, and her assiduous attention did not a little to give it fame. In all the arts of fine writing, reading, and speaking, she excelled; and her selfdevotion was rewarded by the gratitude of the parents and the affection of the children. Her kind interest in the latter, induced her to write her Hymns in Prose, in which she has attempted to associate religious feelings with all the grand and beautiful of nature. In the Holy Land almost every spot reminds the believer of the visible presence of God; if others would make equal exertions with Mrs Barbauld, we might say almost the same of her own.

From the time of her husband's death in 1808, her life was apparently unvaried, except by literary adventure. Her time

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was passed in the arduous duty of teaching, which to her was not without its pleasure. The gathering storm of the French revolution, seems to have given an impulse to her controversial powers. She advocated the cause of liberty, and opposed needless innovation, with a zeal that some of her coadjutors might have imitated to advantage. It is melancholy to find that this fine genius received a check from one of those instances of perverted and unmanly criticism, which have done so much injury to the cause of literature, as well as given pain to individuals. Criticism is a mighty engine, and should be used in mercy as well as justice. Here, we doubt not the truth of the maxim, that it is better ten guilty should escape, than that one innocent person should suffer; but not only the innocent, the world has suffered from the tyranny of the British press. Kirke White can bear witness with Mrs Barbauld, that it has not always shown indulgence to youth, nor proper respect to age. The Quarterly Review verily has been deeply guilty in this matter; but we hope better things since the retirement of that stern old Marius of the republic of letters, whose uprising from obscurity we cannot help admiring, though we detest the proscription in which he employed his power.

We can easily gather from the account of Mrs Barbauld's life, that she had every quality which can gain respect and affection; and though somewhat diffident, was admirable in society, as well as exemplary at home. Every part of her character seems to have kept its just proportion. Her love of letters never interfered with her domestic duties, nor did her preference of home make her seclude herself from society. She seems to have been almost a perfect specimen of an English woman, with reserve enough to redeem the national character, but still possessing those active and affectionate feelings, which make one useful and dear in social life, and invaluable in times of suffering. She was happy enough to be useful, as well as eminent, loved as well as admired, contented though distinguished, and to unite great firmness of character with the mild retirement of the Christian. Her long life was closed by a slow decline, on the ninth of March, 1825. As not unfrequently happens with those who resemble her, she grew brighter and purer as she approached the grave, and she seems to have come near it without feeling any of its chillness. 'Her face was as it were the face of an angel,' and her eyes appeared to have opened

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on the glories of another world, before they were closed to this. We say so much of her character, because it is almost unparalleled in one so eminent, and we can hardly convey our impression of it better than in her own words, which close a portrait exactly descriptive of herself.

'So the fair stream, in some sequestered glade,
With lowly state glides silent through the shade;
Yet by the smiling meads her urn is blest,
With freshest flowers her rising banks are drest,
And groves of laurel, by her sweetness fed,
High o'er the forest lift their verdant head.' Vol. 1. p. 37.

In speaking of Mrs Barbauld as an author, we shall first consider her as a poet; this being the character in which she is best known to the world. Her Hymns in Prose, which have had more circulation than any of her writings, are poetry, and beautiful poetry too. We are a little perplexed with the question, what rank to assign her. She has lived through more than one literary generation, and resembles the poets of the last age more than those of the present day. She need not shrink from comparison with either. There are different kinds, however, as well as degrees of genius, and we must first say a word concerning some varieties of those gifted men with whom she may be likened or contrasted.

We consider poetry as not distantly related to religion. They seem to spring up and grow together; they are alike in their tendency, which is to raise the thoughts and feelings above the level of ordinary life. Exalted as religion is, it is not degraded by this alliance, and while it lifts poetry to an elevation it could not otherwise reach, it repays itself by borrowing the language and speaking in the tones of this humbler inspiration. They are alike sometimes in their effect upon the the character. When religion separates itself from earthly duties and cares, it is false religion, and almost always perverts the soul; it destroys the balance of the moral and intellectual powers, and gives over its victim to extravagance and folly, often to guilt of the deepest die; while true religion blends itself with earthly cares and duties, controlling, exalting, and refining all, and giving that heavenly calm to the troubled spirit, which can only be borrowed from above. So when poetry becomes the sole business of the heart, seclud-

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ing itself from other feelings, like religious enthusiasm, it becomes wild, and not unfrequently makes him whom it inspires a scourge and burden to himself and the world. We may see the effect of thus dislodging poetry from the ground on which it ought to stand, and making it a passion instead of a pleasure, in certain late and living poets. They keep within themselves, in a hermit seclusion, where they have no judgment but their own, to correct the errors of their taste. Thus Wordsworth believes himself breathing out the very soul of poetry, when the world looks upon him as a giant engaged in an infant's play. Thus Byron thought himself expressing his daring independence of common prejudice, when he was repeating the most common dialect of vulgar sensuality; and his less known companion, Shelly, a man of fine natural powers, imagined that he asserted the sovereignty of genius, by defying religion and God. Unlike these, Mrs Barbauld was *rational* in poetry as well as religion. Her poetical genius, as well as her religious feeling, delighted in the relations of life. It gave a tender, but not unnatural coloring to all her thoughts. Sometimes, at long intervals, it shone out to the world; but its principal effect was on herself. It threw its cheering radiance on the beginning of her way, and its farewell beams were cast on the dark mountains at her journey's end.

We doubt whether many poets would be contented with this praise of being rational. It may be thought to exclude the idea of possessing excellence of the first order. But we do not allow this. Her poetry, if not sublime, was often very elevated in its character. She never forced her talent. Her genius and inclination were never at variance. Her taste led her to the selection of subjects, which did not afford room for much display of grandeur, but she gave evidence enough that she possessed the power of being great. This is the case with her poem, 'Remorse,' which is executed throughout with the bold and free hand of a master; but we think there is something more nearly approaching to sublimity in her pathetic references to the unfortunate king. In general, she had no great respect for this portion of the human race, and deprived herself of many poetical subjects by her contempt for the banditti of conquerors, and such as the world calls great. She would not join in the curses, not loud but deep, of suffering humanity; nor would she add laurels to their glory. But

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her sovereign became an object of increased respect, when he was miserable and fallen. We give several of her lines on the death of the Princess Charlotte.

——— 'Yet one there is
Who midst this general burst of grief, remains
In strange tranquillity; whom not the stir
And long-drawn murmurs of the gathering crowd,
That by his very windows trail the pomp
Of hearse, and blazoned arms, and long array
Of sad funereal rites, nor the loud groans
And deep-felt anguish of a husband's heart,
Can move to mingle with this flood one tear;
In careless apathy, perhaps in mirth,
He wears the day. Yet is he near in blood,
The very stem on which this blossom grew;
And at his knees she fondled in the charm
And grace spontaneous, which alone belongs
To untaught infancy.——Yet, O forbear!
Nor deem him hard of heart; for awful, struck
By Heaven's severest visitation, sad,
Like a scathed oak amidst the forest trees,
Lonely he stands;—leaves bud, and shoot, and fall;
He holds no sympathy with living nature,
Or time's incessant change. Then in this hour,
While pensive thought is busy with the woes
And restless change of poor humanity,
Think then, O think of him, and breathe one prayer,
From the full tide of sorrow spare one tear
For him who does not weep!' Vol. 1. p. 197–8.

A splendid poetical figure, which will give a good idea of the grandeur of her imagination, may be found in her eloquent 'Address to the Opposers of the Repeal of the Corporation and Test Acts.' She is speaking of the effect of oppression to hasten its own destruction, and thus describes the gigantic movements of reform.

'The minds of men are in movement from the Borysthenes to the Atlantic. Agitated with new and strong emotions, they swell and heave beneath oppression, as the seas within the polar circle, when at the approach of spring, they grow impatient to burst their icy chains; when what but an instant before seemed so firm—spread for many a dreary league like a floor of solid marble, at once with a tremendous noise gives way, long fissures spread in every direction, and the air resounds with the clash of

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floating fragments, which every hour are broken from the mass.' The genius of Philosophy is walking abroad, and with the touch of Ithuriel's spear is trying the establishments of the earth. The various forms of Prejudice, Superstition, and Servility start up in their true shapes, which had long imposed upon the world under the revered semblances of Honour, Faith, and Loyalty. Whatever is loose must be shaken, whatever is corrupted must be lopt away; whatever is not built on the broad basis of public utility must be thrown to the ground. Obscure murmurs gather, and swell into a tempest; the spirit of Inquiry, like a severe and searching wind, penetrates every part of the great body politic; and whatever is unsound, whatever is infirm, shrinks at the visitation. Liberty, here with the lifted crosier in her hand, and the crucifix conspicuous on her breast; there, led by Philosophy, and crowned with the civic wreath, animates men to assert their long-forgotten rights.' Vol. 2. p. 253–4.

If there is not poetry in this, we know not what deserves the name. Imagination of this kind, however, is not the distinguishing feature of her poetry. Powerful as this faculty was in her, it seems to have been controlled by a still more vigorous understanding, which sometimes led her to reasoning instead of fancy. The reality, which in her comprehensive view attached itself to circumstances, and near or distant results that every one could not see, was enough for her; and we consequently find that in describing the duties and dangers of her country, she labored with a feeling which no imagination could heighten. When she beheld the strong contrast of her excellence and corruption, her virtues and vices, her glory and shame, and saw the result which might soon follow, she wept as a daughter of England should have done, for herself and for her children.

We will give an instance of the graceful lightness with which she would draw a moral from any subject; it is in the closing lines of 'the Baby-house,' addressed to a child.

'But think not, Agatha, you own
That toy, a Baby-house, alone;
For many a sumptuous one is found
To press an ampler space of ground.
The broad-based Pyramid that stands
Casting its shade in distant lands,
Which asked some mighty nation's toil
With mountain weight to press the soil,
And there has raised its head sublime

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Through eras of uncounted time ;—
Its use if asked, 't is only said,
A Baby-house to lodge the dead.
Nor less beneath more genial skies
The domes of pomp and folly rise,
Whose sun through diamond windows streams,
While gems and gold reflect his beams ;
Where tapestry clothes the storied wall,
And fountains spout and waters fall ;
The peasant faints beneath his load,
Nor tastes the grain his hands have sowed,
While scarce a nation's wealth avails
To raise thy Baby-house, Versailles.
And Baby-houses oft appear
On British ground, of prince or peer ;
Awhile their stately heads they raise,
The admiring traveller stops to gaze ;
He looks again—where are they now ?
Gone to the hammer or the plough :
Then trees, the pride of ages, fall,
And naked stands the pictured wall ;
And treasured coins from distant lands
Must feel the touch of sordid hands ;
And gems, of classic stores the boast,
Fall to the cry of—Who bids most ?
Then do not, Agatha, repine,
That cheaper Baby-house is thine.' Vol. 1. p. 201–2.

From this it appears that, as we have already remarked, she could please without putting forth her strength ; and such was her contented indifference to fame, that she only sought to gratify her friends with airy descriptions, new and unexpected relations, playful strokes of satire and lively portraits of character.

In the lighter efforts of which we are speaking, the reader will not wish that she had done more. She is eminently successful and happy in all. She always writes with perfect freedom, subject however, though without constraint, to the severest and purest taste. Her hymns are an example of this. It was bold to venture on ground where so few have ever triumphed, and so many have fallen ; where the monuments of failure are so numerous, that those who enter it seem paralysed at the thought of their own adventurousness. But her hymns are admirable. It would be an insult to any reader to quote the fine one begin-

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ning, 'Come, said Jesus' sacred voice.' Here as well as in others, she has maintained the exact tone of inspiration, plaintive, tender, and commanding. Perhaps we are wrong in placing this and her 'Address to the Deity' under the head of her lighter efforts. Of that noble performance we may say, that we have read it again and again with increasing admiration and delight. It is the pouring forth of a fervent and exalted soul, kindled, but not mastered, by the greatness of its own conceptions, in language warm and glowing enough to have fallen from the seraph's burning tongue.

One circumstance, which shows that her poetry was not meant for display, is, that she discovers in the mass of it but little familiarity with nature. It forms no striking trait in her writings, as it certainly did in her character; and yet, who that has read, and who has not? her Hymns in Prose for Children, will doubt her quick and ready perception of every natural beauty? We take this opportunity of expressing our gratitude for that invaluable present to the young, to which we doubt not thousands look back as the source of much happiness and devotion. Never was this Angel of the Young more honorably engaged than in this labor, by which the whole field of nature was for the first time opened to the infant's eye, and combined with the eloquence of the simple story and the music of the plaintive hymn, to give early, delightful, and lasting religious impressions to the youthful heart. Her regarding poetry as she did, gives the reason of our finding so little of the pathetic in her writings. Not that they are destitute of it; but more might have been expected from her, if verse were the channel in which her feelings had been used to flow. There is much feeling in the lines in which she laments the lost companion of many years, and something affecting in the idea of his being thus released from the agony of shedding tears for her. The many allusions to her desolate condition, when left a ruin in the world, whence most that she loved had departed, are very impressive, particularly the comparison of herself to a schoolboy, left by his happy companions, who have all returned to their homes, while he wanders listlessly about the vacant halls and scenes of his former pleasure. At first it seems unsuited to the subject; but after all there is no better image to express the solitude of old age, and the forced and heartless pleasures with which the last years of existence are whiled away. Most of her poetry is like the piece we just

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mentioned, called forth by circumstances, not wrought out with exertion; it less resembles the artificial tones of other instruments, than the music of that harp to which any passing wind gives being. We are not liberal in giving extracts from her works, hoping that they will soon be in the hands of every lover of talent. They will find her a powerful and excellent poet; less adventurous than others, Mrs Hemans for instance, the lovely favorite of the day, but not less pleasing. Her writings will give pleasure to readers of any age or character. Those who love poetry will admire her for her genius, and readers of a different taste, will be attracted by the unaffected good sense in which she always abounds.

We are now to look upon Mrs Barbauld as a prose writer, and shall be able to make a fairer estimate of her real strength of mind from her prose writings than her poetry. For in the most important of these, it is not her object to please or entertain, but to express with clearness her decided opinion on subjects deeply interesting to herself, and, as she thought, important to the destinies of the world. In these of course she puts forth all her power. Her lighter writings afford us another ground for estimating her extent of talent, by showing what she could do when she made no exertion. Nothing can be more amusing and at the same time so delicate and graceful. They show how easily she could pass from the fervent eloquence with which she always defended the right, to a playful exposure of the trifling nature of those subjects, which occasion so much oppression and disunion in the world.

The first of her larger prose pieces, was written when an attempt to remove the Corporation and Test Acts had failed. It is an address to the opposers of the repeal. She was a Dissenter and a Unitarian, and could not see with patience the disabilities under which her party labored; not, perhaps, because the operation of these unrighteous laws was very severely felt, but because they were a standing reproach on a body of men who yielded to none in respectability and honest attachment to their country. This is what a generous spirit cannot easily bear; and when the authorised voice of the nation declared that the stamp of degradation should remain, it was natural that she should feel strongly. She knew that she had power to make others feel too, and no one can help admiring the sincerity and boldness with which she writes, the well bred sarcasm, often

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employed by powerful minds to express their deepest emotions,—and the hopelessness, resembling that of an ancient prophet, with which she reminds the nation that it is now too late to conciliate their injured brethren, if they would, as the spirit of liberty is abroad, and her reign is almost come. One passage remarkably exemplifies her unusual clearness of thought.

'What you call toleration,' she says, 'we call the exercise of a natural and inalienable right. We do not conceive it to be toleration, first to strip a man of all his dearest rights, and then to give him back a part; or even if it were the whole. You tolerate us in worshipping God according to our consciences—and why not tolerate a man in the use of his limbs, in the disposal of his private property, the contracting his domestic engagements, or any other the most acknowledged privileges of humanity? It is not to these things that the word toleration is applied with propriety. It is applied, where from lenity or prudence we forbear doing all which in justice we might do. It is the bearing with what is confessedly an evil, for the sake of some good with which it is connected. It is the christian virtue of long suffering; it is the political virtue of adapting measures to times and seasons and situations. Abuses are tolerated, when they are so interwoven with the texture of the piece, that the operation of removing them becomes too delicate and hazardous. Unjust claims are tolerated, when they are complied with for the sake of peace and conscience. The failings and imperfections of those characters in which there appears an evident preponderancy of virtue, are tolerated. These are the proper objects of toleration, these exercise the patience of the christian and the prudence of the statesman; but if there be a power that advances pretensions which we think unfounded in reason or scripture, that exercises an empire within an empire, and claims submission from those naturally her equals; and if we, from a spirit of brotherly charity, and just deference to public opinion, and a salutary dread of innovation, acquiesce in these pretensions; let her at least be told that the virtue of forbearance should be transferred, and that it is we who tolerate her, not she who tolerates us.' Vol. 2. pp. 245–6.

In the year 1792, she wrote her 'Remarks on Mr Gilbert Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship.' Though this was written in reply to Mr Wakefield, and so far may be called controversial, it does not lose its interest now the question is at rest. It must long be valued as a fine essay upon the subject, in which the advantages

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of public worship are eloquently unfolded. A defence of it can hardly be needed now; it is universally acknowledged to be the principal engine, by which a sense of religion is kept alive in the community. If there are those who do not think it enjoined in scripture, they have no right to speak against it for that reason; because, if its influence and results are good, we are bound to respect it, let it be the positive institution of God, or of man. It may not have any thing like the influence that might be expected. We are ready to confess that it has not. But so long as it has any, so numerous are the enemies of virtue and religious feeling, it is entitled to the grateful support of every friend of man. We do not allow, however, that its influence is small. No; the traveller can judge of the character of a village by the appearance of the house of God. If the paths to it are grassgrown, and the building neglected and ready to fall, he knows that the vile haunts of dissipation will be found crowded, and the house which charity, perhaps mistaken charity, has built for the destitute, full; and if he asks the history of the abandoned of the place, he will find that they began their course of depravity on that day of the seven, when the gate of the narrow way stands widest open, and seems to implore men to enter.

What induced that distinguished man to declare war on this religious institution, we cannot tell. Perhaps, from having severely felt the evils of religious intolerance, he acquired a hostility to every thing that might be bent to the purposes of oppression, even to every thing he had seen associated with what was wrong; and while he saw that some good was done by the institution to the cause of religion, he might have thought it overbalanced by the injury it did, in extending the influence of an illiberal party. But we have little concern with his motives. It is enough to say, that had he succeeded in convincing others, he would have given a death-blow to religion;—not perhaps to the religion of the few who think, and judge, and feel for themselves, but of the many, who depend on others for instruction, whose devotion, instead of being self-inspired, is kindled by the sympathy of religious feeling which passes from heart to heart.

We will not do injustice to these Remarks by attempting to make an extract from them. No single passage would fairly exhibit the various excellence of the whole essay, in which all her different traits of intellectual power are here and there dis-

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played. Its eloquence is of the first order; fervent, graceful, commanding. Truth and feeling glow in every line. Its satire is keen, but perfectly respectful, and she shows a delicate forbearance, in not pressing her antagonist with the character of those, who would be most likely to thank him for effecting this peculiar reform. If all her other writings should be forgotten, this will and ought to endure. If any one would understand its usefulness, let him read it on the sabbath morning, and we are much deceived if he do not enter with warmer, purer, and more exalted feelings than ever upon the duties and devotions of the day.

In her 'Sins of Rulers, Sins of the Nation,' she makes a a powerful appeal to the people of England, reminding them that each one is guilty of national transgressions. The government is the organ of the people. If it represents their feelings, they are answerable for the injuries it might have prevented, and the good it might have done. If the popular feeling is not represented by the government, they cannot resist the conclusion that it needs reform. The lofty tone of indignant remonstrance, and the bold charges in which she numbers the misdemeanours of her country, often remind us of Cowper's 'Expostulation,' one of the highest strains in which national guilt has been lamented since the departing flight of prophetic inspiration.

Mrs Barbauld has written some fine imitations of Addison and Johnson; but it must be remarked that she imitates, not with a view of acquiring the beauties of other writers, but merely to make a playful trial of her own skill. Of her smaller pieces, however, we shall only notice the fine essay on 'Inconsistency in our Expectations.' It gives us a dark picture of human life, but at the same time explains the causes within ourselves which combine to darken it, and affords us a solemn and much needed lesson, expressed with the severe simplicity of truth. We say much needed, because we believe disappointment to be the parent of many vices. The young invariably enter life with brilliant anticipations, which experience cannot always realize. The field of life is all before them with its paths to knowledge, wealth, or what the world calls glory, all of which they fondly hope to reach, forgetting that of the many ways before them, they can seldom walk but one. And when they find it so, they resort to feverish and licentious pleasures, or become a listless burden to themselves and the

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world. It would be well, therefore, if this eloquent warning were deeply written on every youthful heart.

Mrs Barbauld's writings have been thought to bear a general resemblance to those of Addison. If it were so, it would be natural, as when she was young, he was still 'lord of the ascendant.' Other lights of literature had not risen high enough to dim the brightness of his fame. But, whether it be treason to that great man's fame or not, we are constrained to say, that we think her writings, especially in verse, superior to his, though not perhaps superior to what he might have written. He throws out his essays with the easy air of a wellbred gentleman, seldom appearing to pour out his heart in his writings, and probably those whom he wished to reform, would have been less impressed by fervor, than by indifference bordering on contempt. Her thoughts, on the contrary, evidently flow from the soul; she is deeply sincere in her endeavours to send home conviction to the cold and slow hearts of men, and in every appeal to the feelings, sincerity is power.

We must now take leave of Mrs Barbauld, having no time to notice the 'Legacy' published since her decease, except to say that it is light and airy, and will not injure her literary fame. If we are thought extravagant in our estimate of her merits, we have only to ask the objector to read her works. He will there find noble powers nobly devoted to the cause of virtue. He will see poetry free from false sentiment, and eloquence such as religion inspires; and what can be said of few who have written so much, may be truly said of her,—there is none of her writings which she might not bear with her into the presence of her God.

ART. X.—1. *A Sermon, delivered in King's Chapel, Boston, 9th July*, 1826; *being the next Lord's Day after the Death of John Adams, late President of the United States.* By HENRY WARE, D. D. Hollis Professor of Divinity in Harvard University. Cambridge. Hilliard & Metcalf. 1826.

2. *A Sermon delivered July 9th*, 1826, *the Sunday following the Death of the Hon. John Adams, a former President of the United States.* By AARON BANCROFT, D. D. Pas-

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tor of the 2d Congregational Church in Worcester. Worcester. Charles Griffin. 1826.

3. *Christian Patriotism; A Sermon, on Occasion of the Death of John Adams, preached in Chauncy Place, Boston, July 9th,* 1826. By N. L. FROTHINGHAM, Minister of the First Church in Boston. Boston. Munroe & Francis. 1826.
4. *A Eulogy on John Adams and Thomas Jefferson, pronounced in Newburyport, July* 15, 1826, *at the request of the Municipal Authorities of the Town.* By CALEB CUSHING. Cambridge. Hilliard & Metcalf. 1826.
5. *Eulogy pronounced in Providence, July* 17, 1826, *upon the Character of John Adams and Thomas Jefferson, Late Presidents of the United States. By request of the Municipal Authorities.* By J. L. TILLINGHAST. Providence. Miller & Grattan. 1826.
6. *An Oration delivered in Independence Square, in the city of Philadelphia, on the 24th July,* 1826, *in commemoration of Thomas Jefferson and John Adams.* By JOHN SERGEANT. Philadelphia. H. C. Carey & I. Lea. 1826.
7. *Eulogy on John Adams and Thomas Jefferson, pronounced in Hallowell, July* 1826; *at the request of the Committee of the towns of Hallowell, Augusta, and Gardiner.* By PELEG SPRAGUE. Hallowell. Glazier & Co. 1826.
8. *An Address Delivered at Charlestown August* 1, 1826, *in Commemoration of John Adams and Thomas Jefferson.* By EDWARD EVERETT. Boston. William L. Lewis. 1826.
9. *An Address Delivered in Chauncy Place Church, before the Young Men of Boston, August* 2, 1826, *in Commemoration of the Death of Adams and Jefferson.* By SAMUEL L. KNAPP. Boston. Ingraham & Hewes. 1826.
10. *A Discourse in Commemoration of the Lives and Services of John Adams and Thomas Jefferson, delivered in Faneuil Hall, Boston, August* 2, 1826. By DANIEL WEBSTER. Boston. Cummings, Hilliard & Co. 1826.

WE had thought to have let the late solemn events which have so deeply interested the country, pass by without notice in our

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pages. It has seemed to us as if these aroused and simultaneous feelings of a whole nation, were too vast for utterance, and too universal, if not too constantly discussed, to need it. Nor, indeed, do we now propose to attempt any expression of them. But we have felt, at last, that this extraordinary and moving concurrence of circumstances, this widely spread and most unusual excitement of national sympathy, this visitation of what can never come again, this voice of Providence which can never more be *so* heard in this land, requires at our hands some offering. The call of country, the claim of patriotism in circumstances like these, the remembrance of former days and deeds, the voice that speaketh from the graves of men such as Adams and Jefferson, the graves of men who are justly considered as among the most illustrious political patriarchs of this land, opened in one day, and opened while yet the shout of their country's jubilee was ringing in all its borders; these thoughts have been too strong with us, to permit us to be altogether silent. We have felt impelled, though a thousand other and abler pens are engaged, to bring our tribute, however humble, to this great national occasion.

We cannot help adverting for a moment, in passing, to the public testimonials with which this occasion has been solemnized. Since the death of Washington, there has not been, and we do not expect soon again, if ever, to witness any thing of a nature so peculiarly grave, dignified, and imposing. Though the labor and business of our cities has been suspended, and their whole population has been dismissed from its toils, to employ a day of leisure in the manner most agreeable to them, there has been no excess witnessed, nor any thing of holiday mirth. It may seem like a slander by implication, to mention this fact as worthy of note, and it may excite surprise in some, that we should do so; but we ask, where else upon the face of the earth a population could be turned loose from their occupations, on any similar occasion, and would hallow it as if it were a sabbath? The solemn processions have moved through silent streets, and when the solemnities of the day have passed, there has literally a sabbath-like quietness reigned over our land.

There is one circumstance attending these, and many other of our public celebrations, which is quite peculiar to this country. We mean the custom of delivering set and formal addresses to assemblies convened for that especial purpose. We

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have been called an *oration-making* people; and we are given to understand, that our transatlantic brethren, look with some surprise, if not ridicule upon the practice, as boyish and frivolous. But in truth we can concieve of no more dignified manner, in which a people can give vent to their emotions either of joy or sorrow, than by calling upon the wise and eloquent among them, to rehearse the occasions, and to unfold and illustrate the topics, on which the public mind is interested, and to guide the public feeling to its proper results. It recalls and revives the glorious times of ancient freedom, and eloquence, and poetry. We must be allowed, then, to retort the charge of being frivolous and childish upon all that glaring pageantry of fetes and shows, with which royalty strives to amuse a populace not intelligent enough to be entertained with any thing better.

In this connexion, we must add, that we have taken great satisfaction in the simple, the truly republican, nay, we will venture to say, the truly intellectual character of the late obsequies. There has been no pomp nor parade; there has been no lying in state of those remains, which were sacred to private and domestic grief; there has been no procession of empty mourning coaches; there has been no court preacher to do the hireling work of praise; but there has been a procession of reverent and christian men, cherishing in unfeigned remembrance and admiration the mighty dead; the solemn prayer, the eulogy and eloquence of the heart, the crowded and listening assembly, the serious and thoughtful retiring of those who had paid an intellectual and spiritual homage, the quiet village, the silent city; and the sun has gone down upon a day worthy of the great occasion to which it was consecrated.

But it is time that we proceed to some of those reflections, which this occasion has suggested to us. In doing so, we shall enter into no competition with the productions placed at the head of this article, some of which are truly eloquent. These need no praises at our hands to exalt them, and no quotations in our pages to make them known.

After all that has been said and written in so much better terms than we can use, we think it quite unnecessary for us to enter into the lives of the two Illustrious Patriots, or the memorable scenes and glorious results of their political conduct. But there seem to us to be some paths of reflection left open to us,

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as Christians; paths, indeed, which will lead us aside from the excitement that has attended the recent public solemnities; but we hope that our readers, exhausted with feeling and satiated with eloquence, may be not unwilling to retire from more awakening themes, and will have patience to follow us in the way of calmer reflection.

In the first place, then, from the grave nature of the occasion, and the association into which it has brought the sentiments of patriotism with the solemnities of religion, we have been lead to reflect more at large, *on the connexion there is between patriotism and religion;* and to this point we will first direct our observations.

The love of country, let us simply remark before proceeding to these observations, is one of the most comprehensive and complex of the affections. It embraces the past and future with the present, and it includes all the regards which we pay to the beings and objects around us; to our families and friends, and fellow citizens; to all the sources of improvement and happiness; to the means of education and the institutions of religion. And it is with religion, particularly, we may add, that patriotism seems to be most naturally and strongly associated. The vast interests which are involved in a nation's welfare, the solemn and reverent feeling with which we trace its history through the past periods of its existence, the mighty stake which it has in the fortunes of ages to come, all naturally lead our minds upward, to an almighty and eternal Power and Providence. Now it has resulted from several causes, we believe, that in this country, religion is entering less and less, we should go so far indeed as to say, that it enters remarkably *little* into the general patriotic feeling that pervades it, and the reflections we have to offer, will take their form from this fact. It shall be our business to point out this separation of religion from patriotism, to state the causes of it, and to show its impropriety and evil consequences. In other words, we would insist upon the connexion there is between religion and the love of our country; but we would do so, in the form best adapted to the actual state of feeling among us.

The death of two of the most distinguished leaders in our revolution, who have subsequently held the highest stations in the government, and have grown old amidst the increasing veneration and gratitude of their country, has naturally brought

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subjects of great national interest into our pulpits, and ceremonies and discussions of a political nature have been associated with the services of religion. Now we ask, if it has not been felt that these subjects were unusual, not to say out of place, in the pulpit; if it has not been felt that this connexion of patriotism with religion is suitable for some rare occasions only, and that these subjects are to resume their separate places again when the occasion has passed by. We are certain that a feeling of this kind has been gaining ground in this country; that patriotism is looked upon by multitudes as but a romantic, and at most, an unhallowed principle, which it is improper to bring into our holy seasons and solemnities; which it is improper in our sermons or on the Sabbath days, to discuss, or direct, or enforce. If this *were* done, though we are seriously persuaded that nothing could be more properly done, if the wide and multiplied applications of Christianity to civil society, to law, to government, and to national welfare, were clearly pointed out in our pulpits, we fear that the mass of the people would be found saying, 'this is political, or polite preaching; there is no religion in it.'

The relation of country seems to us, also, to be more and more slightly acknowledged in the *prayers* of the sanctuary. The subject is either passed over entirely, or is introduced in a very formal and mechanical way, and, even then, is treated in the most brief and general manner that is compatible with any mention of it at all. There seems to be, at least we fear there is, but little of that affectionate praying for fellow citizens, or of that comprehensive petition for all orders and classes of persons, or of that earnest and particular intercession for our magistrates and governors, which would become us. There seems to be, at least we fear there is, but little of that anxious commending of our country to the divine favor and protection, which has made a part of the religion of most other nations, and which in former days, so strongly characterized the religion of this.

In treating of what we consider to be this increasing deficiency of religious feeling in our patriotism, we shall refer, first, to some of the causes of it, which have existed in the religious character and history of this country; and then, to the exposures to it which are found in our institutions.

On entering upon the subject of *our religious character and*

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history, we shall first advert to a topic, of which we think the advocates of Christianity have made an injurious use; we mean, *the alleged exclusion, as a matter of fact, of patriotism from the principles of christian conduct.* This has been urged as a proof of the divinity of the christian system; but the argument, if we do not mistake it, has been carried too far. It is admitted that our Saviour did not inculcate among the principles of action which he recommended, the love of country; but the inference from his silence does not go to the condemnation of this principle altogether, and in every form of it. The proper view of the argument, we suppose, to be this. Patriotism was the darling virtue of the age; and in that age, it was a proud, selfish, narrow, false principle, at war with the generous philanthropy of the gospel. And the argument from our Saviour's neglect of it, is, that he who did not yield at all to the passions of the multitude, and the prejudices of his day, could not have been an impostor; that he who rejected the popular and the splendid, for the humble, the useful, and the true, must have relied on something higher than the favor of the world. But we have no more right to infer from this, that all patriotism is wrong, than to infer from his silence upon the philosophy of the age, that all philosophy is wrong, or from his condemnation of the religion of the age, that all religion is wrong.

But we may now proceed to observe, that religion in *this* country, has *peculiarly* held patriotism in exclusion. This is perhaps more particularly true of the last fifty years. Religious *speculation* among us has been, if we do not misjudge it, singularly ungenerous to all those noble sentiments, which naturally and spontaneously spring up in the human breast. It has been necessary, in order to maintain certain tenets of the prevailing theology, to deny to kindness, to the love of parents and children, and so also to the more comprehensive affections of friendship and love of our country, every trait of real excellence and virtue. The public mind has naturally grown doubtful and suspicious about these qualities of character. The religious guide has not felt that he could freely urge them. Patriotism, in particular, is a banished and a proscribed theme in the sanctuary. We hear but few of those prayers and those sermons, which in old time were wont to tell 'of all that the Lord had done for his people, and of all the goodness in which he was passing before them.' We are too seldom taught to find our duties marked out on the very soil and spot where

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we live; to find our duties in our own dwellings, and in our daily walks; to see them modified by the institutions, the state of society, the trials, the exposures, we had almost said, the very climate, in which we live. We are too much directed to an abstract and metaphysical experience; and we are too little bound by religion to the country, the community, the public interests with which we are connected. We are too little bound by religion to the scenes around us. We are too seldom directed to build an altar in every green field, and by every peaceful shore, and amidst the sheaves of every plenteous harvest and to hallow the very soil on which we tread, with all the fervent and generous love of country.

Not thus did the ancient saints limit their views of religion. Nothing more strongly marks the piety of David than its patriotism. It is perpetually bursting forth, in those divine songs which he prepared for the use of his people in their solemn assemblies. The monuments of the divine care for their fathers, the sea which overwhelmed their enemies, the wilderness through which they wandered, the smitten rock, the healing serpent, the astonished waters of the Jordan that paused in their course; all these images were continually rising before him.

Such, too, was very much the habit of feeling half a century ago, among good men in our own country. And we know not whether the frequency of their allusions to former, and as they thought, in a moral view, better times, whether the set phrases in which they made these allusions, and whether also the habit of drawing a parallel between our ancestors and the ancient Israelites, and the unfortunate inferences they sometimes deduced from it, have not helped, with other causes, to bring into discredit that patriotic and reverential feeling for our country, which is demanded at once by all our recollections, and all our privileges; by a nobler ancestry, and a more favored lot, and a more glorious prospect, than ever distinguished the annals, or the actual condition, or the hope, of any other people.

We speak not in the language of boasting, but of calm sobriety. That which the venerable Franklin desired, the wish he expressed to behold his country's prosperity, after the lapse of two hundred years, has been more than granted to his illustrious fellow laborers, who have lately departed from among us.

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They lived till more than their brightest imaginations were realized, till more than their fondest hopes were fulfilled. They saw the frame of government which they cautiously and anxiously reared, settling down upon its deep and lasting foundations. They saw that tree of liberty which they planted in storm and tempest, take root, and grow, and flourish. They saw its branches extending, and its roots shooting far and wide, penetrating distant mountains, taking hold of the strength of the everlasting hills, and spreading themselves through valleys remote and then unknown; and they saw nations looking to the leaves of that tree, for healing and life. They saw millions of the happy and the free, walking beneath its shadow. They heard the shouts of a nation's rejoicing, mingling their names with every sentiment of gratitude and patriotism. Surely, it was enough. Surely, mortal man could not ask for a more favored lot. 'It is glorious to *die*, for one's country,' was an ancient saying. But how much better is it, thus to *live* for one's country; to live to behold its prosperity and goodliness; and to die, at last, amidst its altars and offerings of thanksgiving; to die a death hallowed through all time, by the day of a nation's birth, and a nation's jubilee!

And, most assuredly, the country which numbers such men among its sons, and embraces such circumstances in its history, is worthy of religious affection and pious gratitude. If the providence of God should teach this lesson in its late dispensations, it would not have spoken to us in vain. If the multitudes who have gathered in every part of the land, to pay funeral honors to the illustrious dead, should have brought from these occasions a more true and holy feeling for their country's good, then would not these solemnities have been an idle pageant and ceremony.

But we proceed to show, as we proposed, that *our political institutions* expose us to make this separation between the feelings of patriotism and piety,—between the interests of religion and our country.

Not only is toleration to all religions, but *favor to none*, a fundamental, and without doubt, an excellent principle of our constitution. We think it happy for us, that there is no political connexion between church and state. The form of liberty which prevails here, is in this respect most widely distinguished from those ancient examples, with which it is often and negli-

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gently confounded. The machinery of political power in the early times of Greece, had its main spring in religion. It was this that held together her 'struggling multitude of states.' The oracle of Delphi, was for a long period the bond of their union; it was the centre of political influence, as it was in fact deemed by them to be the centre of the universe.

In those days, no political measure was taken without the sanction of religion; or at least without invoking its aid. And, indeed, all over the ancient world, the chieftain was either the priest of his tribe or nation, or else so closely associated with him, in his official character, that the ideas of magistracy and religion were never separated. Every country was thus brought under the peculiar protection of some tutelar deity; and patriotism and piety, such as it was, were indissolubly connected.

In modern times, this connexion has been weakened, but by no means broken. The Altar, and the Throne have been regarded as different things; but it has been held as a fundamental doctrine in politics, that neither of them could stand independently, or alone. And though we deprecate the doctrine, though we rejoice that religion with us is placed on a different basis, and that the state stands in no need of superstition or intolerance to support it, yet we should do little credit to our boasted advantages, if we were to rejoice in our good fortune with such a childish joy as to forget all danger.

It is constantly said by the advocates of a religious establishment, that religion cannot exist without it. But although we do not fear that religion cannot exist without the aid of the state, yet we do fear that religion may not be seen, as it ought to be seen, to exist in the *closest connexion* with the *welfare* of the state. We do fear that religion, not being associated with political power and privileges in this country, may drop out of consideration, among the influences that are to sustain them.

There *are* respects in which ours is the weakest of all governments. It has the least of permanently delegated trust, of deposited influence; it has the least of ostensible and fixed power. Our readers need not be reminded of the old fable, that the mountains of Atlas were the pillars of heaven. But they cannot be too oft en reminded, that in the structure of our government, there are no such pillars. It has no mighty Atlas to bear up its system, its spheres and constellations, with all their nicely balanced influences, attractions, and movements.

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No; it is a government that rests upon the shoulders of the people. It is a sovereignty of mind. It is a government of character. And with *the character of the people*, it will be strong, or it will be weak; it will stand, or it will fall. This is a first, a fixed, an eternal truth in relation to institutions like ours. We above all men, in our political capacity, have need to cherish the principles of religion and virtue; to strengthen our patriotism with piety; to bear with us a religious veneration for the past, and a religious solicitude for the most momentous futurity that ever awaited any nation. We, above all men, have at once the most urgent occasion and the justest reason, to bind our hearts to the country of our birth, of our education, of our religion, of our father's battles, and of our childrens' heritage, with filial gratitude and piety. It should be settled before all other things, in a country like this, that the good patriot must be a good Christian; that the lover of freedom must be the lover of God; that he who professes one patriotic desire for the good of his nation, must lift his earnest prayers to that Being, in the keeping of whose commandments stands our national safety. And yet we, who above all men have cause to remember this, are liable, from the very freedom of our institutions, from the removal of all coercion, from the abundant toleration not only of all religions, but of no religion in the state, from the absence of every establishment and form, by which other governments are wont to dispense, or commend religion to the people; from these causes, be it repeated, we above all men, are liable to forget what it behoves us most of all to feel, and to act upon, and to adopt, as the very principles of political order and social conduct. There is danger, we say again, that in separating church and state, we should separate the ideas of *religion* and the state. Now it is true, indeed, between the state and religion, *considered as an establishment*, there is no necessary connexion. Our own example has proved it. Our government needs no hierarchy to support it. But, at the same time, let us never forget, that between a state *like ours*, and religion considered as a *principle*, there is the most necessary, the most indissoluble connexion.

We have given so large a space to the first reflection, which the recent funeral ceremonies have suggested to us, that we

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must content ourselves with one further; and on this, important as it seems to us, we must compel ourselves to be brief.

We think, then, that no one can fail to be impressed with the lesson of *candor and consideration towards rulers*, which the late solemnities, taken in connexion with former events, so powerfully teach us. We shall not be suspected, we trust, of advocating any thing like a slavish subserviency to their views, or a goodnatured blindness to their errors. And, indeed, if we were guilty of these egregious faults, we could make our defence good against the worse half of the charge, by a reference to the spirit of the body of the people around us, to the tone of our elections as often as they are repeated, and of our every day newspapers. In such circumstances, the faults in question must be the faults of bold men, and not of the obsequious, or easy tempered. But we are very ready to say, if any body cared for our saying it, that we plead not guilty. We pay all due reverence to that good and wise maxim, that the citizens of a republic should vigilantly inspect the conduct of their rulers. But we are angry, that we and others of our age, should have been taught in very boyhood, as our families and friends leaned to one side or the other, to lisp with abhorrence the names of Adams or of Jefferson; names now so sacred, as almost to be profaned, by being mentioned in such a connexion. We have no respect for popular clamor, in this country nor any other, and having 'put away childish things,' we are resolved for the sake of our own dignity, not to say duty, never again to yield to it, nor to suffer our children to be brought up with these absurd prejudices.

But we do urge the consideration of duty in these matters. We urge it upon parents in the education of their children; we urge it upon freemen in the exercise of suffrage, and of the liberty of speech and of writing; we urge it upon men, in the regulation of their own minds. And we say, on this subject, the least that can be said,—that the same candor, the same impartial consideration, nay, the same christian good will are due in the judgment of public men, that are due, in the judgment of private men. And there is danger, let us add, from the very nature of our institutions, that these will not be rendered.

There is danger, in the incessant *change* of officers in the government, and the party excitements which attend their election, that their arduous duties and the trial of their integrity,

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will not be regarded with that friendly consideration and earnest intercession to Heaven for them, which it concerns us to feel and to make. Their official measures, their integrity or their delinquency, are liable to be regarded with feelings of anger or exultation, rather than with charitable judgment and pious solicitude; while, at the same time, the brief term of their service scarcely permits them to be long enough before the public, to acquire from their fellow citizens, any strong personal attachment.

We have but little respect, indeed, for *the sentiment of loyalty*, which has always seemed to us one of the most fictitious of all sentiments, directed, as it is, merely to office, and not at all to personal merit; yet it does, undoubtedly, acquire considerable strength from the time it has to grow, from the long association of ideas, and the progressive sympathy of succeeding generations. And we suspect, that when the prayer for majesty is offered among its subjects, it secures a more general and hearty assent, than when it is offered for a magistrate, who is elected in the turmoil of political contentions, and is soon to pass away with the changing favor of those who exalted him. If this be true, then we have a danger to guard against. We deem it not too much to say, that a religious consideration, yea, and sympathy, too, ought to be felt for those who hold exalted and responsible offices. They have weighty cares, and burdens of perplexity and solicitude. They are servants of the people, and have fewer of the prerogatives of real independence and lordship, than most of those who look up to them. They have troubles as many and great as other men, and oftentimes many more and greater. And yet they are commonly looked upon as set aside from the usual claims of candor and sympathy, and the earnestness of prayer to heaven for its grace and consolation. They are regarded with a severe or an envious eye. We hardly deal to them the measure of republican justice. The cares and trials of majesty are said to gain double sympathy. But we have reversed the rule; and that, too, in regard to lawgivers who 'come from among ourselves.'

The history of the two illustrious individuals, to whom we have already referred in this connexion, affords striking illustration of the remarks which we have now offered. The time has been when their names were the watchwords of strife and anger; when one portion of the people were far more ready

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to vent curses, than to invoke blessings for them; and the other part, their political friends,—not their personal, but their *political* friends,—entertained a feeling much more akin to violent partiality or selfish *partisanship*, than to that reasonable friendship, and that grave respect, which all now admit were due to them. As they passed over the theatre of public employments, they were visited with few affectionate regards and sympathies, with few honest and earnest prayers. But they have lived to an old age; they have dwelt long in the public mind; the agitating disputes, the selfish interests which were connected with them, have passed away; and now, when they have gone down to the grave, the nation has mourned for them, and has resorted to the solemnities of religion, as if it was fit with these to consecrate their memory.

We would not exaggerate the feeling which has attended their obsequies. There has been no deep grief on this occasion, and there has been no call for it. They have died in the course of nature. They have put off the burdens of age, when those burdens were becoming insupportable. They had finished their work. They could do no more for their country. They lived to see their country's prosperity. They lived to hear the voice of their country's jubilee; and, as if the measure of their happy fortunes was full, as if they had said, 'Now let thy servants depart,' they departed in peace. They departed together, and at an hour the most fit, the most select in all time, to hallow the exit of men such as they were.

There is, then, no deep grief; but there is a heartfelt veneration for them, there is a feeling, pervading all classes of the people, that scarcely falls short of religious enthusiasm; there is a generous candor and forgetfulness of minor blemishes of character; there is a voice of sincere eulogy rising up from every quarter of the land; and the offering of pious gratitude ascends to heaven, as the story of their memorable lives is recounted.

And in all this, is there not a lesson and an admonition for us? Who can help regretting that a portion of all this feeling could not have been given to solace, to aid, to reward those toils and cares, which are now the themes of universal eulogy? Wherein have their claims changed? wherein, but to the jaundiced eye of political jealousy? wherein, but as the voice of popular favor always is changing?

The ingratitude of republics has long been a theme for the

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satirist and the moralizer; and we fear there is but too much justice in the selection. We would call upon a reasonable and high-minded people, if our communities are composed of such, not to be just and generous to the dead alone. We would demand that the principles of justice, yea, and of religion, too, should be introduced into our political opinions and actions; that freedom should not be made an apology for fickleness and inconstancy; that the love of country should not be made an excuse for railing and calumny; that patriotism should not be a cloak for anger, and revenge, and selfishness, and every evil passion. It is time to set up a new, a purer, a more religious standard of political obligation. It is as wrong to injure and calumniate a public man, as it is to distress and slander a private man.

Nor let us think to make compensation for the wrong, by solemn processions, and eulogies, and monuments. It would be little to him who had spent half of his life in the service of his country, and found injustice, and calumny, and poverty, for his reward, while living; it would be little to him, if his name were lauded through all ages. What was it to Socrates, that he was afterwards celebrated among the people that put him to death? And to those patriots and patriarchs of the land, whom the grave has just hidden from among us, and removed from all mortal concerns, what is it, that they are now justly revered? What to them, are all these official orders, and laudatory speeches? What to them are these crowded halls and listening assemblies? What to them are these solemnities, and temples clothed in mourning? Can the breath of eulogy, or can the roar of cannon reach them now? No. Once, the slightest of all these demonstrations would have cheered the labors and anxieties of public responsibility; but now, they are all in vain! We may raise their monuments as high as heaven; but we cannot lift one iota of the burden that once rested upon them. We may write their names among the stars; but they will only the more strongly contrast with the words of calumny, which have been written against them on earth. We may embalm their memories for all future time; but alas! no embalming, no oil of consecration, no skill of Egyptian art, can avail to blot out the injuries of the past.

We speak with no party feeling, for it is one of the fortunate circumstances attending this great moral lesson that all parties

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are implicated alike. We speak with no party feeling, but with a far more deep and solemn emotion, when we say, what inconsistency, what absurdity is this! For we ask again, wherein have the claims of these men changed? And yet there are multitudes in this land, who once thought no language of indignity or execration *too strong*, to be applied to the very men, whom they now join to honor with every testimonial of respect, and every expression of eulogy! What absurdity, did we say? nay, rather will we say, what magnanimity! What a happy influence of time, the teacher of wisdom! What a propitious example of the softening and subduing of old prejudices! What a triumphant evidence of the redeeming power of our institutions, of the good and safe result of freedom and intelligence among the people! Thus may it ever be, that good and wise sentiments shall conquer; that just and true principles of freedom, shall prove to be the safe, the fortunate, and the prosperous! Thus, while the judgments and mercies of God are passing over us, may the people ever grow in wisdom and moderation, in piety and virtue!

Notices of Recent Publications.

18. The Literary and Scientific Class Book, embracing the leading Facts and Principles of Science. Illustrated by Engravings, with many difficult Words explained, &c. selected from the Rev. John Platt's Literary and Scientific Class Book, and from various other Sources, and adapted to the Wants and Condition of Youth in the United States. By Levi W. Leonard. Stereotyped by T. H. Carter & Co. Keene, N. H. John Prentiss, 1826. pp. 318.

This book has been partly compiled, and partly abridged, written, or, as the appendix says, abstracted, for the purpose of presenting selections on familiar and important branches of knowledge in the form of reading lessons for the common schools. It contains one hundred and thirtyfive lessons, generally in prose, but sometimes in poetry, which is selected with uncommon taste. They are upon many of the subjects, which are most interesting to the mind of a young person, and contain much information that is useful to all, and especially to those whose education

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terminates at a common school. Of these lessons twentyfive are upon Natural Philosophy, seventeen on Astronomy, nine on Chemistry, eight on Electricity, Galvanism and Magnetism, nine on Mineralogy and Geology, eight on Botany, seven on Zoology, thirteen on Political Economy and Government, five on Physiology, and the rest on a great variety of curious and useful subjects.

Such a work well executed, must evidently be of the greatest utility. We do not agree with the Rev. D. Blair, quoted in the Advertisement, that there are any compositions, proving the wit and genius of an author, 'which do not teach any thing;' but we would readily agree that they may not teach those things, which it is most desirable for all young persons to learn. The compilations under the titles of Speakers, Readers, &c. teach them one, and a most rare thing, the accomplishment of fine reading, far better than a Scientific Class Book. But certainly this charming accomplishment is far from being so essential to the great mass of those who issue from a common school, as the knowledge of the properties of the bodies by which they are surrounded, which continually meet their eyes, and with which, and upon which they must always act. Delightful as it is to be able to read well, it is far less important than to be able to think well, and judge correctly, and to be well informed on our capacities as intelligent men, our duties and rights as citizens, our relations as social creatures, and our hopes as Christians. The art of reading, by which we have access to written learning, is an indispensable part of instruction; and to read naturally and gracefully, is, and always must be, a most desirable and uncommon accomplishment, not to be attained without a melodious voice, a quick eye and understanding, a clear judgment and refined taste. Instead, therefore, of saying with Mr Blair, that such books as Enfield's Speaker teach nothing, we should say, that they teach an art, which most persons will never have time or capacity to learn, and which therefore should not be the main object in books intended for the use of the great body of the community.

That ought to be learned at school, which will be useful in life. Some knowledge, then, of the nature of soils, and of the metals and minerals found in the earth, of animals and vegetables, of air, of water, and the substances which form our food and clothing, and the modes of their preparation; of the contrivances by which our natural strength of body is increased and applied in the construction of cities and navies, of the manner of crossing the ocean with certainty and safety, of the laws of society, and especially of that society and country of which we are members and citizens, of the structure of our own bodies

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and their liability to harm, of the faculties of our minds, of the agents and laws of nature by which the Creator effects our happiness and touches our hearts; in short, some knowledge of those things which are the subjects of this book, should be considered all-important. These things, and such as these, should be taught at our common schools. It is surprising that books like this, should not have been introduced into them before now. Such will doubtless be the books used hereafter, for instructing the future farmer, mechanics, navigators, and merchants of our country, distinguished among all others in no respect more honorably, than in affording the means of instruction to all.

We accordingly approve very highly of the plan of this work. Of the execution, also, we ought not to speak otherwise; for it is very much better than in a book unfortunately so novel in its design, and embracing so great a variety of subjects, could be expected. Parts of it are exceedingly well done; simple, intelligible, and well arranged. The definitions, however, do not in our opinion add to its usefulness. Every child who can read well enough, should be furnished with a dictionary, and all the uncommon words in each lesson should be looked for. Such collections of definitions, as are here given, perhaps do more harm than good; as they do not contain all the words which ought to be learned, and yet seem to preclude the necessity of a dictionary. It may be said that many schoolmasters will not require their pupils to use a dictionary, and that therefore it is better that a few words should be defined than that none should. But every inducement should be given instructers to require this mode of learning, and these definitions, as far as they operate at all, have a tendency to produce the opposite effect.

The questions at the end of the chapters are very good, judging from the few we have examined, and numerous enough to embrace most of the material facts and reasons in the lessons. Appended to reading lessons, they cannot fail to be useful; although, when appended to lessons only to be learned, we are inclined to doubt it, unless they are sufficiently numerous to touch upon every important particular contained in the lessons, in which case they become very bulky, and, at best, are of little use but to poor or indolent instructers, and badly taught pupils.

There are some faults of arrangement, such as placing some of the more difficult lessons first; but these are not of great consequence, as such lessons, being in general disconnected, may be omitted at the discretion of the teacher. The book, such as it is, we should gladly see introduced into all the public schools in New England; not to take the place of Readers and Speakers,

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but to fill a most important place of its own, and to supply that knowledge, which is at once entertaining, and suitable to all young persons, and which will furnish most valuable materials for thought, and principles of action in future life.

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19. A Sermon preached at the Ordination of the Rev. Benjamin Kent, as Associate Pastor with the Rev. John Allyn, D. D. in the Congregational Church in Duxbury, June 7, 1826. By Convers Francis, Minister of Watertown. Cambridge. Hilliard & Metcalf. 1826.

The introduction to this excellent sermon, is employed in bringing distinctly into view, that remarakable feature of the apostolic epistles,—their perfect freedom from all assumption in matters of faith. The text is the passage of St Paul's second letter to the Corinthians, in which he so unequivocally characterizes his manner of addressing the understandings and affections of men. 'Not for that we have dominion over your faith, but are helpers of your joy.'

'This man, with all his gifts and graces, eminently distinguished as he was among the followers of Jesus, advanced no lordly or unreasonable claims; but wished to be known, merely, as the friend and helper of his fellow Christians. He might, doubtless, have used his ascendancy to strengthen his personal power. But he was not the man to convert into tyranny the just influence, which tenderness of character, unwearied zeal, and extraordinary qualifications placed in his hands. The high honor and trust, in which he stood among the defenders and preachers of the new religion, awakened not the feelings of requiring arrogance, but of deep and fervent solicitude to promote the true joy, the moral and spiritual welfare, of his brethren.' pp. 4, 5.

The sentiments and example here brought forward, were admirably adapted to the occasion of the sermon, and the author has unfolded and enforced them with his usual ability. Instead of indulging in remarks of our own upon the subject, we shall fill the little space we have to spare with extracts. Under the first division of discourse, the preacher observes, that—

'To have no "dominion over faith" implies, in general, that the christian minister is forbidden to assume prerogatives, or to intrude overbearing claims. It precludes him from none of that honest influence, that affectionate respect, which the faithful discharge of his duties may procure for him. It leaves him in full possession of all that weight of character, which a good, useful, and zealous man naturally has with others; of all that heartfelt welcome of kindness and profound esteem, with which the gratitude of men repays those, who labor for their good. But the christian minister must learn, that the time has passed, or is passing away, when he could find admission for any other pretensions, than such as are founded on piety, sound sense, usefulness, and devotion to the cause of religion; that

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he must rest his expectations of being received with confidence and regard, precisely where other men rest theirs, on the possession of merit, on exertions to do good, and to promote truth and righteousness; that there must be something more than mere sanctity of office, to arrest attention, and secure permanent attachment; that the man should adorn the office, and not the office be expected to throw a false reverence around the man; that the only sense, in which he can be said to be commissioned from God, is the same, in which all good men, who put forth their energies in imparting salutary influences, and performing duties essential to the best interests of society, may be said to be commissioned from God; and that whoever pretends to any other divine commission, either deceives himself, or is willing to deceive the world.' pp. 6, 7

Next follows a word of caution to the gospel minister against attempting in any way to 'fetter the spirit of enlightened and serious inquiry.' There is much good sense forcibly expressed in this connexion, which naturally leads the author to speak of the character and demands of the times, which he has sketched with a bold and free hand. But we hasten to a passage containing a lesson put into form for the shepherd, but which more especially concerns the flock at large.

'— Duty requires of the christian minister not to countenance any such views of his relation to the people for whom he labors, as may lead them to expect from it what it not designed to accomplish, and cannot accomplish. He will be most likely to "fulfil his ministry," in a just sense, if they are taught to depend on him no otherwise, than as an assistant, an instructer, and a devoted friend. The present times may seem to need no caution against exaggerated notions of the efficacy of clerical ministrations. And to a considerable portion of society, it may be true that such a caution is unnecessary. Yet, perhaps, it will be found, that the spirit, which was the growth of former days, has not wholly disappeared, though it exist in a less exceptionable form. There is still a disposition, in the minds of some, to identify religion with its ministers in such a way, that while they give them their support, respect, and affection, they persuade themselves that they satisfy the claims of religion itself. It has been well remarked, that "every individual must be the curate of his own soul." Perhaps this truth is too often forgotten. Pure and good associations with those, who minister at the altar, may sometimes be mistaken for the influence of religion on the heart. Errors of this kind lead to false estimates and expectations. Men acquire the habit of regarding themselves as, in some sort, passive in their religious relations, as those, for whom the clergyman labors and prays, but who have little or no personal part to take in effecting the purposes of religion. Mistakes of this nature sometimes appear in obvious forms. Many, for instance, seem to think, practically at least, that there is really a saving power in the prayers of the minister, on the bed of sickness, or at the hour of death,—that there is an efficacy in his services at such a time, simply as his, the want of which nothing can supply. Doubtless the affectionate pastor will promptly and feelingly do what he can to smooth the pillow of suffering and to sustain the fainting heart, by bringing to view the rich mercy of God through Him, who "is the resurrection and the life." But never should he permit his fellow beings to cherish the delusion, that they may depend on his services in any such way, as to expect them to alter in the least degree the consequences, which God has annexed to character and habits; and therefore he will strive to make them feel, that it is vastly more important to live well, than to die well.' pp. 13—15.

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Having finished his remarks upon that part of his text which forbids the minister of Christ to usurp 'dominion over the faith,' the preacher passes to that which requires him to be the 'helper of the joy' of his fellow Christians. This he must be in two ways; by his private exertions and influences, and by his public instructions. In his public instructions, he will not—

"— spend his strength upon vague statements of the general benefits of religion, but will be mainly anxious to make his hearers feel it to be a personal concern. It is very easy to talk and think of Christianity as something of great value; to grow warm over the beauty and sublimity of its doctrines; to have an impressive sense of the blessings it has shed on man, as it has come down the course of ages; to feel its importance in calling the thoughtless prodigal to his Father's home, in pouring comfort into the bosom of the good, and in lighting up a rainbow even on the darkest cloud of sorrow;—it is, I say, very easy to speak and think thus, and yet have no sense of a personal interest in the most blessed gift of God to man. We may consider it in every respect, except as it touches our hearts, and addresses itself to our souls. We may regard it as that, in which man in general has a deep interest, but not as that, in which we have a peculiar interest. Now this loose and superficial mode of viewing Christianity will not answer the purposes of spiritual edification; and therefore, the preacher of the Gospel will not be satisfied with it; he will tell men that they must go with religion into their closets, and commune with it alone, and ask of it how it stands related to themselves,—that they must frequently retire from those wide considerations, which present it in its connexion with the human race, and view themselves as the peculiar objects of its counsels, its precepts, and its warnings,—that they must apply the solemn truths of Christianity to their own moral state, however painful the application may be. It is true, there are abuses of religious sensibility, as well as of other good things. But outcry, passion, and fanaticism no more resemble the deep moral solicitude, which the enlightened and faithful preacher would recommend, than the lurid glare of a volcano resembles the pure and steady splendor of the sun. He would not, if he could, inspire his hearers with that diseased feeling, which makes men noisy and ostentatious under pretence of being religious, which carries them from agony to rapture, and from rapture back again to agony,—but with that pure and holy feeling, which goes into the heart with a calm but strong power, and ever makes us afraid that we have not done all that we could, in the cause of duty, of improvement, and of God.' pp. 18—20.

We cannot refrain from making one extract more, for it successfully meets a common objection to Unitarian preaching.

'The preacher will best accomplish the design of "helping the joy" of Christians, by making his preaching, as directly as possible, an instrument of *moral* purposes. By this I mean, that it should not consist in the inculcation of theological systems, as such, but of those truths, which are adapted to soften and purify the heart. Nothing, I think, is more barren and unprofitable, than what is usually denominated doctrinal preaching. I do not mean that we ought not to treat of doctrines; on the contrary, it is doubtless our duty to defend such doctrines as Christianity appears to us to teach. But never should they be proclaimed from the pulpit, merely as points to be maintained and contended for; they should be exhibited only for the sake of their moral relations, their moral aspects, and moral uses. They should not be insisted on as having any worth, separate from their

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subserviency to duties and to religious improvement,—since the doctrines are for man, and not man for the doctrines. They must glow with a warm, moral vitality; without this, the most correct faith will be like a statue with all the elegance of symmetry, but motionless and dead. I know, it is very fashionable to decry moral preaching, as tame and unfaithful preaching. Many have been taught to believe, that it means something very bad, very different from Gospel preaching. But if to inculcate Christian duties, on Christian principles, and from Christian motives, be stigmatized as straying from the evangelical path, I would, as in the presence and fear of God, most willingly submit to the reproach. What is the end of Christianity, and of all its provisions? Is it not, more or less directly, to promote pure and elevated morality? Most surely it is. Moral goodness is the essence and soul of all the true religion, that has ever existed in the world. To this all things else tend, as to a centre; to this they all relate as means to an end. Let the minister of the Gospel look to the instructions of Jesus for his model. Will he not find the Sermon on the Mount throughout and entirely a moral sermon? Will he seek, or shall we demand of him, any other kind of spirituality and grace, than such as appear in the teaching of Him, who spake as never man spake? Is it evangelical preaching to ring the changes incessantly upon a certain circle of doctrines from Sabbath to Sabbath, and to travel continually round the dimensions of our system? Nothing is easier, nothing requires less preparation or effort than such preaching. But he, who desires to be useful, will rather make it his main business to urge upon men the great practical duties and relations of the Christian life, and enforce them with the sanctions of the Gospel; and this he will do with earnestness, with his whole soul. We must, says old Herbert, "dip and season all our words and sentences in our hearts, before they come into our mouths; truly affecting and cordially expressing all that we say, so that the auditors may plainly perceive that every word is heart-deep." By such preaching the Christian minister may "help the joy" of his people; and under such, he may hope, they will become his "joy, and crown of rejoicing, in the day of the Lord." ' 20—22.

The sermon concludes with the usual addresses, which are simple and impressive. Appended to it is the Charge given by Dr Allyn, and the Address to the People by Rev. Mr Loring, of Andover. Both are admirable in their kinds. The charge especially, bears distinct marks of its author's originality and independence of thought, as well as deep interest in the occasion, and to us is one of the most impressive we recollect to have seen.

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20. A Course of Lectures for Sunday Evenings; containing Religious Advice to Young Persons. 18mo. pp. 96. Boston, Cummings, Hilliard & Co. 1826.

This little volume is a very valuable addition to the number of books of the kind, and the public, we conceive, is under great obligations to the accomplished lady, at whose suggestion it has been republished in this country. The course consists of thir-

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teen lectures. 1. On a Habit of attention. 2. On Truth. 3. On Reading the Scriptures. 4. On Social Duty. 5. On Brotherly Love. 6. On Envy. 7. On Pride. 8. On Deceit. 9, 10. On Prayer. 11. On Charity. 12. On Candor. 13. On Death. Each of these subjects is treated in a clear and impressive manner, in language for the most part sufficiently simple for young persons, though occasionally, we think, somewhat above their capacities. The topics are frequently and beautifully illustrated by scripture narratives or allusions, to scripture stories, which are always interesting to youthful minds, and which more than any thing else give the Bible a hold upon their attention. We cordially recommend the volume to every parent, as on the whole as good a book for its purposes, as any with which we are acquainted. As Unitarians, we object to two passages in which the doctrines of the deity of Christ, and of reliance on *his* merits for salvation, are acknowledged; but with these exceptions, there is not a line in the book we should wish to erase. On the contrary, the impression of the whole is precisely that which we should wish deepest and strongest in the minds of our children.

Intelligence.

Unitarianism in India. [The following letter from the Secretary of the Calcutta Unitarian Committee, contains a mass of information with respect to the state of Unitarian Christianity in India, which, in connexion with what we published in our number for March and April, is of the deepest interest. As its address indicates, it is intended also to be published in England.]

To the Rev. W. I. Fox, Foreign Secretary to the British and Foreign Unitarian Association; and the Rev. J. Tuckerman, D. D Secretary to the Boston India Association.

Dear Sirs,—My former letters will have put you in possession of the principal facts and circumstances connected with the present state and prospects of Unitarian Christianity in British India. In this, and in some subsequent communications, it is my intention to collect those scattered notices, and to add whatever details may be wanting, in order to furnish you with a full and connected view of the proceedings and plans of the Calcutta Unitarians. Such a view, while it will necessarily include a reply to most of your recent inquiries, is also needed, in the opinion of our Committee, for the further information of the

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christian public in this country, and this series of my letters will therefore probably be published here at their expense, as soon as it is completed. The necessity I am under for the present of employing the chief part of my time in very different and less congenial pursuits, will account for the delay, which, I fear, will occur between the successive communications which I shall address to you on this subject.

Being honest in the belief of those statements and opinions which I shall advance, it is of course my wish that they should be believed by others; but I unfortunately find by past experience, that I have to contend against strong, and, in some respects, peculiar prejudices. The missionaries of the present day have indulged in exaggerated representations of the importance and success of their labors, and the just and natural consequence of this has been, to produce a general feeling of distrust and suspicion against whatever they may publish respecting themselves, and depending only upon their own authority. This prejudice operates against me, as well as against every other missionary. But it happens that the accounts contained in my correspondence with Professor Ware respecting the state of the Protestant Missions in Bengal, differ, in some material points, from those of other missionaries, and therefore the missionaries themselves, and their numerous and active friends, endeavour to excite against me the prejudices of the religious world, and to depreciate the value of my testimony, although without venturing to call in question the general, and, except in one or two unimportant instances, even the particular accuracy of my statements. Under these circumstances, I have very strong inducements to say nothing, either respecting others or myself, which will not stand the strictest examination.

But, in order to meet the objections that lie against my testimony, in all their force, and to secure the full confidence of the christian public, it seems necessary that it should be corroborated by the testimony of persons who are *not* missionaries, who are not interested in the success or failure of missionary designs, except on the general principles of philanthropy, and who, by the opportunities which they have possessed, and employed, of personal observation and inquiry, have been rendered competent to deliver their evidence on the subject. I have therefore to state, that the letters which I shall prepare will be submitted to the scrutiny of the Calcutta Unitarian Committee, and that none of them will be addressed to you, or published to the world, without their previous sanction and entire approbation. In responsibility, then, for the contents of all my official letters as Secretary to the Committee, I am joined by gentlemen both European and Native, of fortune and respectability, who have no

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personal interest to promote in passing a misrepresentation upon the public, and who are known to be too honorable to give countenance to such an attempt if made by another; while their intimate experience of the native character, their familiar acquaintance with the native languages, and their disinterested endeavours to promote native improvement, entitle the statements they authorize, and the opinions they sanction on these subjects, at least to respectful consideration.

The CALCUTTA UNITARIAN COMMITTEE is the only public body in this country professing Unitarian Christianity, and I propose, therefore, in the present letter, to give some account of it, as an appropriate introduction to the details which will follow.

The Committee was formed in September, 1821, and at first consisted of only two or three individuals, who, although they assumed this name, did not thereby intend to describe themselves as the representatives of a larger body. They were constituted a committee by their own voluntary act, without reference to a higher authority, and they received others into their number, according as persons were found disposed to associate with them. Of these, some have ceased to take an active interest in the objects of the Committee; others have returned to their native country, where they continue to prosecute the same or similar objects, without being unmindful of the strong claims of British India upon their philanthropic exertions; and others have been removed by death, of whom I may particularly mention the name of Mr John Cumming, whose loss the Committee have been called to lament, but who still lives in their affectionate remembrance of his christian virtues. Notwithstanding all these untoward circumstances, yet by the continued accession of new members, their number is greater at the present time than it has ever before been; and I am happy to add, that the internal organization of the Committee is also more complete, and its proceedings are in consequence conducted with a degree of regularity, zeal, and energy, which promises the most beneficial results. While the Committee thus acquires increasing strength within the immediate sphere of its exertions, it also receives encouraging assurances of cooperation and support from the most distinguished members of the Unitarian denomination in England and America, with whom a constant correspondence is maintained, and from whom important pecuniary assistance has already been derived. It is not, however, private individuals only that have come forward to our aid. It is unnecessary for your information, although it may be necessary for the information of others, to add, that the Associations with which you are respectively connected, have, through you, pledged themselves

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to be our coadjutors, and it is upon their generous and prompt assistance that we principally depend, next to our own exertions, to give permanence and efficiency to our plans. The recent formation of these Associations, and the liberal support which they receive, as far as they have hitherto made their wishes and objects known to the Unitarian public, have afforded us the most unfeigned satisfaction; and when it is considered that these are the first indications of attention in the Unitarian denomination, as a body, to the claims which heathen countries have upon them as well as upon other christian sects, we cannot but regard them as constituting a new era in its history, and as giving an earnest of the ultimate attainment of those objects, which, during the last four years, we have been almost hopelessly laboring to promote.

The primary object of the Committee may be briefly described to be the promotion in British India of the knowledge, belief, and practice of the principles of Unitarian Christianity, as that form of our religion, which is in their judgment most consistent with the will of its inspired Founder, and best adapted to secure the improvement and happiness of those by whom it is cordially embraced. The plans which they propose to follow for the attainment of this object, will hereafter more particularly appear. I only remark in this place, that they are not limited to the direct means for the propagation of Christianity. History, science, and philosophy, the Committee regard as the handmaids of true religion; and whatever, therefore, has a tendency to diffuse the benefits of education, to destroy ignorance and superstition, bigotry and fanaticism, to raise the standard of intellect, to purify the theories of morals, and to promote universal charity and practical benevolence, although not in immediate connexion with Christianity, will be considered by them as within the scope of their design. The melioration also of the physical condition of the numerous native population, the encouragement of the useful arts and of industrious habits amongst them, and the consequent increase of their social and domestic comforts, the Committee regard as legitimate objects of pursuit, as all experience shows that it is only when the first wants of nature and society are fully supplied, that the higher degrees of improvement in intellect, in morals, and in religion, can be expected to follow. And, although it is not anticipated that the Committee will be able to devote any, or, at least, any considerable part of their resources to these objects, yet it is hoped that the fact of all the native members being extensive landholders, will open the door, when the services of qualified agents can be obtained, for the gradual introduction of important improvements in the social condition of

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the Ryots, or cultivators of their estates. Politics and government do not enter, under any form, into our plans; but it may not be altogether irrelevant to add, that all the members of the Committee, Native as well as European, unite in the strong conviction, that no greater misfortune could happen to India, than the dissolution of its connexion with Great Britain, and that, as private individuals, they most earnestly desire to see the bonds of union even more closely drawn, and the principles of British law more fully engrafted on its institutions, than they are at present.

The labors in which the Committee have hitherto engaged, have been chiefly preparatory; and while they have therefore little positive success to boast of, they yet see much in the actual state of European and Native society to encourage them to continued and increased zeal. CALCUTTA has as yet received, and will probably long continue to receive, the principal share of their attention; for although they do not limit the operation of their plans to this city, yet it is here that they will principally labor to sow the seeds of useful knowledge and rational religion, and it is from its intelligent and growing population, that they hope to derive the greater part of that pecuniary support, by which, in addition to the foreign aid they expect, they may be able to accomplish the objects they have in view. For this purpose the first thing necessary is, by a conciliatory but uncompromising course of well doing, to remove the opprobrium, which it has been attempted to attach to the name of Unitarian, among the christian population; and having assumed our place among the acknowledged sects of Christianity, if, in conjunction with the prudent efforts of other denominations, we can succeed in making a deep and extensive impression in favor of our religion on the influential classes of the native community of Calcutta, we shall consider that one of the most important steps has been made towards the ultimate moral regeneration of the whole of India. Such anticipations may be regarded as too sanguine, but it is not supposed that they will ever be realized except by a long course of persevering and well directed exertions; and no place can be chosen for the focus and centre of such exertions, with a better prospect of success, than this great and populous city, which, as the seat of the supreme government and judicature of British India, as the emporium of Eastern commerce, and as the mainspring of every enterprise for developing the resourses and capabilities of the country, is the constant resort of all classes and descriptions of men from its remotest provinces, and would thus be eminently fitted, under

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an improved state of society, to diffuse the most healthful influences among its numerous tribes.

With these views, it may not be improper to attempt an analysis of the actual state of the public mind in Calcutta, with reference to Unitarianism, which, although it may not perhaps be altogether free from mistake, will, in some measure, assist us in estimating both our strength and our weakness, and show what we have to hope and to fear, to encourage and to discourage us in our future labors.

With regard to the christian population, the principal opponents of Unitarianism are to be found among the Calvinistic Dissenters, the Evangelical, or more properly speaking, the Calvinistic party in the Church of England, besides other individuals who do not appear to belong to any distinctive class. The Calvinistic Dissenters have conducted their opposition, through the legitimate organs of the press and the pulpit, with some zeal and perseverance if not with very distinguished ability or success; and the spirit in which they have used these means, is shown by the more questionable instruments which they have thought fit to employ, the expulsion of heretical members from their communion, and the attempt to destroy their usefulness, and to banish them from all respectable society, by slandering their characters, misrepresenting their principles, and persecuting those who associate with them. The clergy of the Church of England have not hitherto availed themselves of the press to oppose the rising heresy, except by giving circulation to the old threadbare arguments contained in some of the pamphlets and tracts of the Society for Promoting Christian Knowledge. They have not, however, been silent in the pulpit, but have raised their voices loud and deep in pastoral warnings to their flocks against 'an imperfect Christianity, derogatory to its divine author, and to his cross and sacrifice.' From the adherents of that party which assumes the appellation *Evangelical*, we differ *toto cœlo*; and whether they belong to the established churches or to the dissenting communions, they are to be viewed in effect as one sect,—one in sentiment and interest, and as contributing their united efforts to bring back, or to introduce the reign of a gloomy and intolerant fanaticism, tending to place religion chiefly in modes of feeling and of faith, to the partial and sometimes total disregard of its great moral purposes. Their number is not great, but their zeal and activity have an imposing effect, and will be uniformly directed against Unitarianism. The nondescript individuals to whom I have referred, are such as from a love of notoriety, the force of example, and similar motives, have attempted with the aid of cabalistic lore, pagan

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mythology, popular prejudice, and invincible effrontery, to raise a hue and cry against Unitarians and Unitarianism, in the newspapers and at public meetings. Of the virulent opposition of these persons, I will only add, that it operates its own cure by the rebound of public feeling which it occasions, and that the regular defendants of Orthodoxy would, I have reason to believe, gladly dispense with the aid of such supernumeraries; *non tali auxilio nec defensoribus istis*. There is, as far as I am aware, only one other means which has been employed against Unitarianism, and it deserves to be more known than it is. Bible Societies have professed, and have been commonly considered, to aim at an object, which is common to all Christians. But it should be generally understood, that the *Calcutta* Bible Association is not so catholic in its principles; for in its Reports it has, not by assumption and insinuations, but in the most direct terms, declared its hostility to the principles of Unitarians, although they avow their belief in the divine origin and authority of the gospel. I content myself with mentioning this anomaly here, but I may perhaps recur to it at greater length on some future occasion. Upon the whole I am satisfied that the opposition, which Unitarianism has received from the advocates of Orthodoxy in Calcutta, has tended to place it on higher ground than it would otherwise have occupied, and to render it a subject of greater inquiry, and more serious investigation than it would otherwise have been made.

With these views, we certainly do not deprecate the hostility of other denominations, from any apprehension of the effects it may have upon the particular interests of our own sect. But when it is considered that the combined labors of all Christians will probably long be insufficient to make a sensible impression in favor of Christianity on the numerous native population of India, we see abundant reason for lamenting that any part of the resources applicable to such a purpose, should be wasted in mutual altercation and recrimination. If, as has been apprehended, great evil will arise from the jarring efforts of different Christian sects to propagate their peculiar tenets in this country, that evil will be incalculably increased, if the teachers and adherents of each sect, instead of zealously endeavouring to propagate what they believe to be truth, should turn aside to refute the supposed errors of their fellow Christians. While therefore the friends and agents of the Unitarian mission, as they have already had occasion to show, will not hesitate to vindicate the plans which they may adopt, by pointing out the imperfections of those which have been hitherto pursued, to explain their principles when they have been misun-

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derstood or misrepresented, and to defend their characters when they have been attacked and calumniated, they will, with still greater pleasure, reciprocate every indication of a conciliatory spirit received from the members of other christian denominations, and, as far as they can with justice to the cause they have espoused, limit themselves to the simple and direct propagation of what they regard as the pure and uncorrupted gospel of Christ. Such a course, if steadily pursued by the various missionary bodies in India, while it fully accords with the spirit of the religion they profess, would in no small degree conduce to the attainment of their main object, and would be the best proof they could give that that object is not the extension of the mere doctrinal belief or profession of Christianity, but of its practical and salutary influences.

It is more difficult to convey to you a correct idea of the different classes of professing Christians, who are in a greater or less degree well affected towards Unitarianism. Of these, the first place is due to those, who, notwithstanding all the odium which has been cast upon Unitarianism, have given their public countenance and support to its principles. Nor must it be supposed that the members of the Committee are the only individuals of this description. There are others also, although their number is not great, who either move in too retired or too humble a sphere to be known as Unitarians except to their immediate connexions, but who, in proportion to their means and opportunities, are not less zealous in the promotion of Unitarian Christianity. The next class that requires to be mentioned, consists of those who, although known to be opposed in their sentiments to the popular modes of christian belief, have hitherto not identified themselves with the public professors of Unitarianism. Their number is considerable, and they hold respectable places in society; but it is difficult in most cases to ascertain the motives by which they are influenced. Some may have been discouraged by the tardiness of foreign Unitarians in affording us their assistance, joined with the improbability, without such assistance, of succeeding in our plans, which would naturally produce an unwillingness on their part to pledge themselves to the support of a scheme, the eventual failure of which seemed almost unavoidable. Others may have been prevented from attaching themselves to a proscribed sect from a dread of notoriety, or from a regard to the peace of their Orthodox relatives; feelings in themselves amiable, but in their effects injurious to the cause of truth. And there may also have been others, who, although Unitarian Christians by education and profession, have acquired a practical indifference to the interests of the sect to which they nominally belong, from the want of that

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religious culture, for which unhappily there has hitherto been no public provision on behalf of Unitarians residing in this country. Whatever may be their motives, we are not much disposed to condemn their conduct, when we consider the circumstances in which Unitarians have been and still are placed. We rejoice that although not with us, neither are they against us, and hope that the causes now in operation will gradually lead to a more general and decided profession of Unitarianism, by those who sincerely approve of its principles. There is another and still more numerous class composed of those, who, without reference to sect or party, whether Trinitarian or Unitarian,—distinctions to which they attach little if any importance,—will cheerfully give their aid for the general diffusion of education, useful knowledge, and rational religion. Most of those, however, who belong to this class, would leave religion, under any form, out of the question, and would limit their support to those other means I have mentioned, for improving the character and condition of their fellow creatures. The existence of such a class bears a decidedly favorable aspect upon our exertions, for although the spread of education is not the exclusive object of our attention, it is an essential part of our plans, which it is therefore believed will, at least to this extent, receive their countenance.

I have already attempted to estimate the extent to which other protestant denominations are hostile to our views, and have shown that the Calvinistic party in the Church of England may be regarded as uniformly opposed to them. I have now to add, that the Arminian party in that church, although as diligent and earnest in their vocation against Unitarianism as the former, are in general so much more tolerant, without being less firm, in their opposition to what they disapprove, and so much more sober and rational in most of their views respecting the practical, devotional, and what have been called the *experimental* parts of religion, that they may be considered as in some degree fellow-workers with ourselves. This remark applies also to the members of the Church of Scotland in Calcutta, who, without swerving in one iota from their own principles, know how to tolerate difference of sentiment in their fellow Christians, and to appreciate the sincere endeavours even of Unitarians in the cause of a common Christianity. Every one, whether Trinitarian or Unitarian, who inculcates in his teaching, or exemplifies by his life, the mild and liberal spirit of the gospel, will be hailed by us as a fellow laborer in the cause, which we are desirous of promoting. Of the Roman Catholics, Armenians, and Greeks, the only other classes of Christians in Calcutta, I have little to say. The Roman Catholic priests, I believe, in general decline all in-

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tercourse with the protestant clergy, but I have reason to know that there are intelligent and liberal-minded men both among the priests and the people. An Armenian Bishop and Greek priest once did me the honor of a visit to convince me of my errors, and although they did not succeed in their immediate object, they at least convinced me that they were very kind and friendly in their intentions. Neither Armenians nor Greeks are numerous in India ; but among both classes there are persons of enlightened views, and among the latter especially, there are individuals of highly cultivated minds and extensive learning. Those who are denominated country-borns, East Indians, or Indo-Britons, form a distinct portion of the christian community, and they are increasing in number, respectability, and knowledge. Some openly profess Unitarianism, and few are under the influence of those strong prejudices against it, which are frequently found to exist among European Christians. The great mass of the christian population are doubtless unfriendly to Unitarianism ; but there are so many favorable indications furnished by the progress of education, intelligence, and liberal inquiry and opinion, among the different sects or classes into which they are or may be divided, that the period may be confidently anticipated as at no great distance, when Unitarians will not be treated with that hostility and jealousy, of which they are now the objects.

Of the sentiments or feelings of the native population respecting Unitarian Christianity, I am able to say but little ; partly, because it is as yet little known to them ; and partly, because to the extent to which it is known, I have possessed few opportunities of ascertaining the precise impression which it has made. No class of the native community has by any public act or declaration, placed itself in opposition to us ; but I lay no stress upon this, as it may have arisen from the former of the causes just mentioned. On the other hand, the native members of our Committee have experienced considerable private obloquy, in consequence of their connexion with that body, which indicates the existence of a hostile feeling that circumstances may hereafter ripen and call forth into action. The advocates and promoters of idolatry, will, as a matter of course, oppose Christian, as they have already with some zeal opposed Hindoo Unitarianism ; but as there is so much that is palpably absurd and vicious in Hindoo idolatry, and so much that is clearly reasonable and good in Unitarian Christianity, the chief difficulty with respect to them will be, not to refute their arguments, but to remove their ignorance and overcome their prejudices. It is those who approach nearer to us in point of religious belief, Mussulmans and Hindoo Unitarians, who will meet us on the broad ground

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of rational discussion, and with whom it will be necessary to exercise the utmost caution, both as to the kind of arguments employed, and the facts assumed in our reasoning. A weak argument brought for their conviction, or an unauthenticated fact charged against their religion, would have the worst effect upon such opponents. The argument for Christianity will never succeed, and therefore should never be attempted with them, except when a community of ideas and of modes of thinking on moral and philosophical subjects, has, to a considerable extent, been previously established.

In looking at the favorable side of the picture, the native population undoubtedly presents a more encouraging aspect towards Unitarians than towards any other christian denomination. The Mussulmans, who form so numerous and influential a portion of the native community, will look upon Unitarian Christians as brethren, when they become better known to each other; and if this advantage be wisely improved, an opportunity will be afforded us of recommending the evidences and truths of the gospel, to the calm and serious consideration of those, whose minds would otherwise be steeled, by the most inveterate prejudices, against the approaches of other Christians, and thus a spirit of inquiry respecting Christianity, and a desire of improvement in European science and learning, may be excited in one of the chief divisions of native society, which has been almost entirely inaccessible by the means that have hitherto been employed. It is in this point of view especially, that other Christians should hail with joy the appearance of Unitarians in the field of foreign missions; for however the questions at issue between Unitarians and Trinitarians be ultimately determined, it is the former alone who are fitted to be the pioneers of the cross against the followers of the crescent. These remarks apply also to Hindoo Unitarians, but with somewhat less force; for, unlike Mussulmans, whose prejudices against the Trinity are as old as their own religion, that doctrine as well as Christianity itself is new to them, and they consequently have no prejudices, except what are of very recent creation, against either the one or the other. It is still, however, true of them also, that they are much more favorably disposed towards Unitarians than towards any other sect of Christians; and in confirmation of this it is only necessary to state, that Unitarians are the only sect of Christians who possess learned, wealthy, and respectable Hindoo gentlemen among their open and active supporters. Besides these, there are other Hindoo Unitarians, whose wishes and endeavours are principally directed to the overthrow of idolatry and its attendant evils, and to the propagation of Unitarianism, not considered as a form of

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Christianity, but as a belief in the simple unity of God, and their cooperation to this extent will be willingly given to Unitarian Christians, by whom it may be made available for the most important purposes. It is also deserving of remark, that those respectable Hindoos in Calcutta, who are most zealous in the promotion of the popular idolatry, have, within the last few years, been equally zealous in the promotion of native education. Although hostile to missionaries in other respects, they cordially and zealously unite with them in those schemes of education, which do not include proselytism as one of their direct and immediate objects; and as the schools of Unitarians will, on the ground of principle as well as prudence, be entirely free from this objection, we may confidently anticipate, that in the plans formed for the advancement of education, we shall receive the support even of those from whom, in the other departments of missionary labor, we may expect the most determined opposition. Considered, not in reference to Unitarianism only, but to Christianity in the wide sense of the term, however anomalous and unaccountable it may appear, it is a fact of the most auspicious promise, that the attempts which have been made to diffuse the blessings of education, instead of exciting the suspicions or rousing the opposition of idolatrous natives, have found in them the warmest and most active friends. The effect of an enlightened system of education in rescuing the mind from prejudice and superstition cannot for a moment be doubted; and when even the most prejudiced and superstitious Hindoos are willing to unite with Christians, for the production of such an effect, although this disposition cannot be expected to continue always, yet it should in the mean time operate as a stimulus to the most vigorous and persevering exertions.

I have thus attempted to give you a sketch of the actual state of the public mind in Calcutta, respecting Unitarian Christianity, which, although probably imperfect in its details, is, I believe, correct in its general outlines, and with reference especially to the native population, offers the most encouraging prospects of usefulness to Unitarian Christians.

Important as Calcutta is justly considered as a field of missionary labor, and limited as have been the resources of the Committee, they have not entirely neglected the rest of India. In the provinces subject to this Presidency, we have two or three correspondents who are friendly to our objects, and willing to aid in their promotion; and at Madras I have another correspondent in Mr William Roberts, who, whatever may be the precise effect and value of his labors, on which I do not consider myself at present sufficiently informed to decide, has at

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least the merit of being sincere, zealous, and persevering amidst many discouragements and difficulties. Opportunities have been embraced to send pamphlets and tracts explanatory of the principles and objects of the Committee to Bombay, Ceylon, and various other places.

The business of the Committee is principally transacted at the monthly meetings, which take place on the fourth Sunday of every month. To secure regular and full attendance, every meeting is notified to the members on the preceding day, by a circular from the Secretary, and special meetings for urgent business are called in the same way at the instance of any three of the members. The resolutions passed at these meetings are duly recorded, and the execution of them is intrusted to individual members, or to sub-committees, appointed for the purpose, according as the case may require. The correspondence is conducted by the Secretary, subject to such alterations as may appear necessary to the Committee. All communications relating to the funds of the Institution should be addressed to the Treasurer, who renders an account current under date the 30th of April of every year, and furnishes an Annual Report on the state of the funds, the probable expenditure during the next twelvemonth, and the means to be employed for meeting that expenditure. Auditors will hereafter be specially appointed to report on the accuracy of the accounts. The duties of the Collector are to keep a correct list of the subscribers, to collect the subscriptions, and transmit them to the Treasurer, and to report arrearages, the discontinuance of old subscribers, and the accession of new ones. The Collector, Treasurer, and Secretary, are members of the Committee *ex officio*.

The income of the Committee is derived from subscriptions, which are either applied to special purposes according to the wishes of the subscribers, or are left to be employed according to the discretion of the Committee. The amount of the funds for special purposes will hereafter be stated under each particular head; those for general purposes consist either of occasional donations, that have been received from England and America, or of monthly and annual local subscriptions. The monthly subscriptions amount to Sa. Rs. 64, –, –; the annual subscriptions to Sa. Rs. 350, –, –; and there is at this date a small balance due by the Treasurer to the General Fund, amounting to Sa. Rs. 64,14,4. At present the only expenses are for a native copyist, stationary, postage of letters, and similar incidental charges. Should there be any surplus remaining from the General Fund after the current expenses are defrayed, the amount will be added, according to a late resolution, either to the

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Chapel, or the Permanent Fund, until the objects of both these funds shall be fully accomplished. The collection of the subscriptions was discontinued some time ago, in consequence of the discouraging aspect of our affairs; but since the receipt of your recent communications, the Collector has again resumed his duties, and it is hoped that the General Fund will soon be placed on a more satisfactory footing.

The faithful and economical appropriation of the funds must be the chief ground of public confidence, and the chief means of success in the prosecution of our objects. It is therefore important to add, that no expenditure is incurred by any of the officers of the Committee, except under the express authority of a resolution either passed at a meeting regularly convened, or submitted by a circular notice, and sanctioned by the signature of a majority of the members. This regulation is considered peculiarly proper and necessary, as freeing the missionaries that may labor in connexion with the Committee, from exclusive pecuniary responsibility. The propriety of this is shown by the greater leisure which they will thereby possess, to pursue the proper object of their calling, which is not to collect money, to treasure it up, or to dictate the mode of disbursing it, but to promote useful knowledge, good morals, and true religion, and to employ for these purposes the funds which are placed under their control, by those who have been primarily intrusted with the management of the secular concerns of the mission. The Committee determine what plans shall be pursued, and furnish the missionaries with the means of pursuing them. To the Committee the missionaries are responsible for the due appropriation to the purposes specified, of the particular sums which they may receive by a regular vote. The Committee are responsible to the christian public for the goodness of the purposes to which these sums are applied, and the fitness of the persons to whom they are confided. The missionaries in short, are the agents of the Committee; the Committee are the agents of the public. This constitution of things is not only proper in the point of view in which it has been presented, as tending to free missionaries from much worldly care and anxiety, but it is also imperiously required by the present state of the public mind in India respecting missionary responsibility in pecuniary matters. Its adoption implies no want of confidence in the persons who may be employed as Unitarian missionaries, but only a desire to shield their characters from those imputations, to which it has been asserted that some missionaries have rendered themselves liable, and which are calculated materially to injure their professional usefulness.

Another question, which, from peculiar circumstances, has ex-

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cited considerable attention in this country, and which is not altogether foreign to my present purpose, regards the right of ultimate control over missionary property. It has been contended on the one hand, that this right resides in the missionaries, being in fact only the natural right which every man has over the product of his own labor; and it has been maintained on the other, that it resides in the public, who have gratuitously supplied those funds, by the aid of which missionary property has been realized. The determination of this question obviously depends upon the terms of the original agreement which may have been made in each particular case, and that principle in the constitution of the committee which I have just explained, shows how it has been determined with reference to any property, which may be realized in connexion with the Unitarian mission in this country, by means of the funds subscribed for the promotion of its objects. The Calcutta Unitarian Committee is a permanent body, and will therefore act as the sole trustees of whatever property may be realised by the funds intrusted to their management, subject only to that public, whose virtual delegates or representatives they are, and to whose voice they will always respectfully listen. Any change which circumstances may suggest in the designation of the Committee, will not affect the control and responsibility of its members; and in order to increase the confidence of the public, and to give them a real as well as nominal influence over their own trustees, the Committee may hereafter be made an elective body, which it has not yet been made, only because it has been found impracticable. It is thus intended to be expressed, that all the funds subscribed, whether in England, America, or India, for the Unitarian mission in this country, and all the real property which it may be necessary to create for the adequate prosecution of its objects, shall be placed under the direct and positive, yet responsible control of the Calcutta Unitarian Committee. This, it is believed, is the only permanent basis on which our mutual relations can be placed, and will tend to prevent disputes, of which there is happily at present no prospect, and which it is hoped will never stain the annals of our mission. The broader and deeper the foundations that are now laid, the more stable and secure will be the superstructure hereafter to be raised.

Such, then, is the Calcutta Unitarian Committee as it exists at the present time; and although the number of its members has always been small, and its proceedings have seldom been brought to the notice of the public, yet it has been useful as a means of giving union and concentration to the limited exertions which have been made to promulgate the principles of Unitarian

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Christianity in India. These advantages will be derived from it in a still greater degree hereafter, when it is hoped the increased means possessed by the Committee will enable them to extend their labors, and when under such circumstances, a body of gentlemen, possessed of local information and experience, will be peculiarly required to give confidence to the public in the faithful appropriation of the funds which may be intrusted to their management, to revise and authenticate the periodical or occasional reports on the state of the mission, to excite or to moderate the zeal of its immediate agents, to prevent all collision between the different departments of missionary labor, as well as all useless or wasteful expenditure of the time and the talents of missionary laborers, and to give full efficiency to each within his proper sphere, by providing him with the necessary means both of subsistence and usefulness. Such are the important services of the Calcutta Unitarian Committee, although to a limited extent, in the present incipient stage of our exertions, and it is hoped that the same duties will continue to be performed with equal zeal and assiduity under a more enlarged scale of operations.

I remain, Dear Sirs,
Yours very faithfully,
W. ADAM, *Sec. C. U. C.*

Calcutta, Feb. 20, 1826.

Unitarianism in Augusta, Georgia. [We have been permitted to copy the following extract from a letter, written by a gentleman travelling in Georgia at the time of its date. Since that period we understand a highly respectable society, for Unitarian worship, has been formed in Augusta, and provision made for regular preaching. The zeal and labors of Mr Gilman, mentioned in this letter and elsewhere, deserve the highest praise.]

Augusta, Geo. April 23d, 1826.

DEAR SIR,—I have been so much interested in what I have seen and heard this day, that I cannot forbear to send you the particulars, while they are fresh in my mind. On my arrival here yesterday from the south, I found that our highly esteemed friend, Mr Gilman, of Charleston, was in this place, preaching what you and I believe to be the doctrines of the true christian faith. This morning, it being the Sabbath, I attended worship at the spacious Academy, where he preaches, and the same building in which Mr Crawford, the late candidate for the Presidency of the United States, taught a school for several years. The room was entirely filled with a congregation, equally respectable in their appearance, and devoted in their attention. The whole service was

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solemn and impressive, and the sermon was exceedingly appropriate, calculated to excite inquiry, instruct, and quicken the spirit of devotion.

As Mr Gilman's hour for evening service was not till eight o'clock, I went at three to the Presbyterian meeting, where I heard a discourse from a young man, recently from the eastward, pronounced with a good deal of confidence, and bearing hard upon the Unitarians. It was not in ill temper, however, and as the preacher was evidently honest in his zeal, no one could complain that he took this opportunity to express his sentiments, and warn the people against what he believed the mischievous heresies that were going abroad among them. Mr Gilman was present, and I presume he would not object to any thing as discourteous in the young man's warmth, whatever he might think of his crude and mistaken notions of theology.

Hardly had we left the Presbyterian meetinghouse, when we were summoned at five o'clock to another service in the Baptist church. This is a large edifice, and I was surprised to find it filled to overflowing. I found, however, that we were assembled on an extraordinary occasion. Mr Gilman had occasionally preached on a week day evening, and the Baptist preacher had attended his lectures and taken notes. He had given notice, that he should at this time publicly confute Mr Gilman's arguments, and show the monstrous errors and absurdities of the Unitarian faith. This declaration kindled the curiosity of the town, and surrounded him with a crowd of eager listeners. Here, too, the preacher was a young man, a native of Ireland, and possessing some reputation among the people of the place as an orator. He arose in the pulpit, and exhibited a personal presence, not very imposing for its gravity, nor winning by its air of humility. There was a boisterous forwardness of manner by no means prepossessing, and I anticipated little else than a storm of words and action. As he advanced, however, this impression was partially worn off, and I sat without weariness to the end of his discourse. So strange a medley of ideas as he threw out I cannot attempt to describe. He entered with great heat upon what he called his arguments, and professed to take a view of the whole Unitarian controversy, but nothing was more conspicuous than his total ignorance of the very elements of the subject. His text book was 'The Hundred Arguments,' which he often quoted, and in his own imagination triumphantly confuted. As a whole, his sermon was a dexterous exercise at building up men of straw, and beating them down again. He reiterated some of the commonplaces, and quoted Greek, but without

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much point or purpose, as his audience did not abound in Grecians. His remarks were violent and sweeping, but not bitter; he denounced Unitarians in good earnest, and consigned them without remedy, to a very bad place, but not with the angry, menacing, self-satisfied tone, which I have sometimes witnessed even in pulpits. In short, however furiously the Irish orator of Augusta may declaim against Unitarians, I will still believe, that he has the milk of human kindness in him, and, like a great many others of his stamp, only wants more knowledge to make him more charitable.

Eight o'clock soon arrived, and the people gathered again at the Academy. I went, as I thought, in good time, but the hall was so thronged, that I experienced great difficulty in forcing my way so far into the crowd, as to catch the sound of the speaker's voice. Many went away without being able to obtain admittance. I had observed Mr Gilman at the Baptist church, and the preacher's observations were often directed exclusively at him. This, of course, was publicly known, and the impression was general, that Mr Gilman would feel himself called upon to reply to some of these attacks. All ears, accordingly, were open to catch his words. After the usual exercises of devotion and singing, he arose and commenced an extemporaneous address, alluding expressly to the discourse he had just heard, and bringing forward those topics, which he deemed most worthy of explanation. In a clear, calm, and persuasive manner, he pointed out the misconceptions and erroneous statements of his opponent, interpreted the passages of scripture which had been set in array against Unitarianism, and added several remarks illustrative of what he considered the true views of christian doctrine. He then took a text, and preached an excellent practical sermon in the usual way. I have never witnessed a more serious attention in any congregation, than prevailed throughout the whole of the performances.

In this place are many Unitarians of the first respectability and character. Some of them have told me to day, that they have fair hopes of raising up a society here, and a full conviction that if all are united, they can afford a reasonable support to a minister. They intend to make an effort to organize a society before Mr Gilman returns home. Augusta is a beautiful and populous town, with long and broad streets running parallel with the Savannah river, and others crossing them at right angles. The houses are commonly built separate from each other, having gardens attached to them, which at this season, are charmingly adorned with a variety of shrubs and flowers. The streets, as in all the southern cities, are lined with rows of the pride of

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India tree, clothed with its soft green foliage, and delicate blossoms.

You have asked me what I think of Unitarianism in the south country. This is a broad question, but I will answer it in few words. I have visited almost all the principal towns in the middle and southern states, and I have found Unitarians every where, and in numbers proportioned to the means, which have been enjoyed, of gaining a knowledge of Unitarian views of Christianity. Till recently, no such means have existed. When the church at Baltimore was erected, the name of Unitarian had scarcely been heard south of the Susquehannah. But a new era of inquiry began with that event, and the spirit has neither slept nor slumbered from that day to this. The eloquent sermon preached at the ordination in Baltimore, was an efficient pioneer; and the Unitarian Miscellany, if I may judge from the wide extent of its circulation, and the frequency with which I hear it spoken of in the middle and southern states, has been one of the most important instruments in diffusing a knowledge of Unitarianism, which has appeared in this country. At this day, I do not believe there is a village east of the Alleghany mountains, in which there are not individuals more or less acquainted with the subject. I have often heard it lamented, that such a work as the Miscellany has not been continued. It was particularly suited to the wants of uninformed, but inquiring people; and it emanated from a quarter in which the spirit and feelings of the south country could be realized. Our eastern journals, powerful as they are in good writing and sound views, are not well suited to the people of the south, from the obvious fact, that the writers cannot be acquainted with their local peculiarities, and immediate wants. A periodical publication inculcating Unitarian sentiments, and ably conducted, at Baltimore, or Washington, would do incalculable service.

But there is nothing so much needed as preaching. With the mass of the people, there is no reluctance to hear, and the efforts of the orthodox to subdue this propensity, so far from attaining the end, commonly result in quickening curiosity. Preachers bring individuals together, who would not otherwise have any opportunity of assembling, or of learning each other's views. They are astonished to find, that they think alike on these subjects, and their next step is to associate, and form themselves into a regular society. Unitarianism will never flourish much, till it is supported by zealous preaching. The fire is kindled; it must be cherished; and *alere flammam* should be the motto of all the friends of the cause.

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Theological School in Cambridge. The annual examination of this most interesting institution, took place on Wednesday, the 19th of July. The performances showed much learning and ingenuity, and breathed throughout a spirit of piety and evinced an attachment to what was conceived to be truth, tempered with candor and catholicism, which were as gratifying to the assembly that heard, as honorable to the gentlemen who exhibited them. The dissertations read were as follows:

JUNIOR CLASS.

1. On the insufficiency of natural religion.—*John L. Sibley.*
2. On the existence and present state of the Jews, considered as an evidence of the truth and Divine origin of Christianity.—*Artemas B. Muzzy.*
3. On the present demands for an earnest ministry.—*William P. Lunt.*
4. On false and defective evidence of personal religion.—*Samuel K. Lothrop.*
5. On the peculiar characteristics of John's Gospel, and the causes by which they were produced.—*Frederick H. Hedge.*
6. On the good and bad effects of the rivalry of the several sects of Christians.—*George Fiske.*
7. On the tendency and probable result of the missionary spirit of the present day.—*Frederick A. Farley.*
8. What circumstances in the condition of our Lord preclude the idea of imposture in the account of his resurrection?—*Wendell B. Davis.*
9. Why may not the success of the first preachers of Christianity be accounted for from natural causes?—*Jonathan Cole.*
10. On our Saviour's purpose, or purposes, in forbidding certain miracles to be published.—*Benjamin Brigham.*
11. An explanation of Matt. xxiv. 29—31.—*George P. Bradford.*

MIDDLE CLASS.

1. An explanation of Matt. v. 38—42.—*William A. Whitwell.*
2. On true and false zeal in religion.—*William H. White.* [Not read.]
3. On the opinions of those German Theologians, who have denied the reality of the miracles of Christ.—*Christopher T. Thayer.*
4. On the sentiments with which the reformation should be regarded, and the manner in which the reformers are to be imitated.—*Caleb Stetson.*
5. On the progress of the principles of toleration.—*George W. Burnap.*
6. On regeneration.—*Daniel Austin.*

SENIOR CLASS.

1. On the tendency of the abuses of Christianity to produce infidelity.—*George W. Wells.*
2. On the remote and immediate causes of the reformation.—*Stephen Schuyler.*
3. On pulpit eloquence.—*George Ripley.*
4. On the qualifications for the pastoral office.—*George Leonard.*
5. On the proper motives for engaging in the Christian ministry.—*James A. Kendall.*
6. On the character of the early clergy of New England.—*Alonzo Hill.*
7. On scepticism and indifference in religion, and the means of removing them.—*Warren Burton.*

Unitarian Dedication at Danvers. The church lately erected by the flourishing society of Unitarian Christians in Danvers, was dedicated to religious purposes on Wednesday the 26th of July.

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An introductory prayer was offered by Rev. Mr Upham, and selections from the scriptures read by Rev. Mr Colman, both of Salem. The prayer of dedication was offered by Rev. Dr Abbot of Beverly, a sermon preached by Rev. Mr Brazer of Salem, from 1 Pet. iii. 8. and a concluding prayer made by Rev. Mr Bartlett of Marblehead. The sermon was from the words—'be ye all of one mind.' It maintained, that although a unity of faith is an impossibility among men, yet that there is a unity of spirit, which it is the bounden duty of all Christians to aim at. It is bestowing great and deserved praise upon this performance to say, that it fully sustained the high reputation of the preacher.

New Church in North Bridgewater. A new Church for the use of a Unitarian society in N. Bridgewater, was dedicated on Wednesday, the 9th of August. We have not before us the order of exercises for the occasion, and therefore cannot publish the names of the gentlemen who took the several parts in the services. The sermon, however, was from Rev. Mr Huntoon of Canton, and is spoken of as an admirable performance. The society was first formed a little more than a twelvemonth ago, and has since been steadily and harmoniously pursuing its great object, which was to make permanent provision for Unitarian worship and instruction, for the accomplishment of which they have now every prospect of success.

Unitarian Church in Northampton. After many disappointments and trials, the Second Congregational Church and Society in Northampton, have solemnly confirmed their connexion with the pastor of their early choice. The unanimity, and fidelity of purpose which they have shown throughout a period singularly fitted to try their constancy, evince not only the strength of their attachment to their pastor elect, which, during a long absence and protracted illness, has never been abated, but also that steady devotion to the cause they had espoused, which could proceed only from an enlightened christian zeal. The ordination of Rev. Edward B. Hall, the gentleman to whom we refer, took place on Wednesday, the 16th of August. The services were introduced with prayer by Rev. Mr Parkman of Boston, who also read appropriate selections from the Bible. A sermon was preached by Rev. Dr Ware of Harvard University, from Dan. xii. 4. 'And knowledge shall be increased.' The ordaining prayer was offered by Rev. Mr Pierpont of Boston; the charge given by Rev. Mr Willard of Deerfield; the right hand of fellowship, by Rev. Mr Lincoln of Fitchburg; the address to the people, by Rev. Mr Bailey of Deerfield; and the concluding prayer offered by Rev. Mr Brazer of Salem. We cannot but

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anticipate from this connexion the happiest results, not merely to those immediately concerned in it, but also to the great interests of rational religion throughout the neighbouring region.

Church in Purchase Street, Boston. This church, which is built of granite, was dedicated to the purposes of Unitarian worship and instruction on Thursday, Aug. 24th. The clergymen who officiated, were all of Boston, and there were in their services an appropriateness and a simplicity such as we have seldom witnessed. The introductory, dedicatory, and concluding prayers were offered by Rev. Messrs Barrett, Parkman, and Greenwood; Rev. Mr Pierpont read selections from scripture, and Rev. Mr Gannett preached a sermon. The sermon is the only part of the exercises open to criticism, and that, in its general character, was precisely to our minds; a frank, manly, forthright, and powerful exhibition and defence of what the preacher believed to be the truth, without ambiguity, with no accommodation to the popular phraseology, but all clear, undisguised, and in open day. The text was in Galatians, iv. 18. 'It is good to be zealously affected always, in a good thing;' and the discourse was a vindication of Unitarian Christianity from a charge, which none bring against it but such as either do not, or will not know what are its doctrines;—we mean the charge of being a cold and merely speculative system, a system incapable of kindling zeal, that begins and ends in the head, that never can touch the heart, engage the affections, or animate to great exertions, or support in trial or in death. If such be its real character, the preacher admitted, as he could not but admit, the consequence its enemies would draw from it, that it is utterly without support in reason or in scripture. But *Christianity* certainly takes hold of our best affections, is adapted to warm the heart, makes men active and zealous, and to Unitarians, Unitarianism is Christianity, the doctrines of Unitarianism are doctrines of Christianity, and, if Unitarianism is chargeable with coldness, so, with them, is the religion of Jesus. The preacher then examined the most important of our religious opinions with reference to the accusation brought against them. He spoke of the views we entertain of God; of His relations to us as our Creator, and Father, and our final Judge, and of our relation to Him as children, and as sinners. Upon all these points, our doctrines were shown to be peculiarly adapted to call forth deep religious emotion, to excite ardent religious feelings. We wish we could recall the language in which was noticed that most undeserved of all reproaches, that we make but a light matter of sin. It was an eloquent and a triumphant refutation of the calumny, and we know not how any one who heard it can in conscience hereafter repeat it.

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Unitarian views of the Saviour were next adverted to, and it was contended that Unitarianism alone gives him a distinct and visible place in the affections; that the Orthodox cannot exactly tell how to consider him, and therefore can have only a mysterious and inexplicable regard for him; and that Unitarians alone do in reality exalt him. Again, we are charged with undervaluing our religion, as well as with degrading our Saviour. We do not indeed regard the *knowledge* of our religion as essential to the salvation of every individual; but we do regard it as of the first importance to our progress in virtue and in knowledge, and hold that they who are without it, are under incalculable disadvantages. Three points were then mentioned, in which Unitarianism is distinguished from other forms of Christianity. 1. It makes salvation, though a free gift, depend wholly on our own exertions, which is not Orthodox. 2. It carries religion into all the relations and circumstances of life, demanding for it an absolute and uncompromising control over every part of the character, which again is not Orthodox. 3. It connects every sin and every event with eternal consequences, which is not Universalism. These are doctrines which bear upon every part of the constitution, and tax its strength to the utmost.

On the whole, it appeared that if Unitarianism does not make men zealous, it is not the fault of the system, but owing to its not being intelligibly represented and thoroughly believed. It is much more spiritual, tender, and solemn than Orthodoxy, and therefore ought to be less liable to this charge. That it has made better men, there is no need of contending. But the preacher appealed to history, and challenged any one to produce from any denomination, more of zealous and able defenders of our common faith, or better or sincerer or more fervent Christians than can be found in the ranks of Unitarianism.

We are ashamed of this apology for an abstract of Mr Gannett's admirable discourse; it is so meager. Nor are we sure that we have not sometimes given our own views for his. But we have said nothing we do not believe, and as the sermon will doubtless be printed, we hope every one who can, will judge for himself, what and how good are its contents. We will only add that the proprietors of the church in Purchase Street, have engaged the services of a gentleman of acknowledged abilities as preacher, and that there is good prospect of a large and respectable congregation being gathered within its walls.

Dedication of Divinity Hall, Cambridge. This fine building for the use of the Theological School, was on Tuesday, August 29th, solemnly dedicated to the purposes for which it was erected. Dr Channing's discourse was worthy of himself and of the occa-

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sion. At this late hour we can only name the topics he so ably and eloquently unfolded.

The object proposed was to answer two questions; To what end is this institution established? How may it be accomplished? The end was declared to be, to train up powerful, energetic, and efficient ministers of Jesus Christ. Knowledge is not the highest qualification of a minister. It is in vain to give him weapons of heavenly temper, unless his arm be nerved to wield them. Power is therefore the crown of all his accomplishments, and to impart it is the great end of a theological institution. The Christian minister is to act upon intelligent and free beings, and to do it efficiently demands all his energies. The effects he is to produce are piety, righteousness, virtue. He is to quicken not only the intellect, but the conscience; not only to impart knowledge, but to enforce obligation. He is to sway the affections; to exhibit the loveliness of Christianity, as well as its truth and obligation; to rouse to self-conflict and a war with temptation, and, finally, to awaken the soul to a consciousness of its immortality.

But how is all this to be effected? What are the springs of ministerial energy? What is the great work of a theological institution? To impart power of thought and utterance, and to encourage free inquiry, without which it is a prison to the intellect and a nuisance to the church; to inspire the love of truth, which is the best defence against the perils of free inquiry; devotional sentiment and feeling, which will quicken the intellect and open new fountains of thought; faith, not a mere speculative belief, but a confidence in the great issues of Christianity; a spirit of enterprise, if not of innovation; and, which is the chief source of power, the spirit of self-sacrifice, the spirit of martyrdom. The discourse concluded with urging both upon the Orthodox and upon Unitarians, the call there is for a revolution in the present modes of administering Christianity; a call from society, and a call from the church. The services, begun in the meetinghouse, were completed in the chapel of the Hall. May the results of the day be as happy as the day itself was glorious.

TO READERS AND CORRESPONDENTS.

An article on the Trinity is again reluctantly deferred.

The New Version of the Book of Job is under consideration.

'Is Rammohun Roy a Christian?' shall appear in our next.

We wish C's Hymns were as faultless in execution, as in devotional sentiment.

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THE

Christian Examiner.

VOL. III.] *September and October*, 1826. [No. V.

Miscellany.

IS RAMMOHUN ROY A CHRISTIAN? OR, IN OTHER WORDS, IS HE A BELIEVER IN THE DIVINE AUTHORITY OF OUR LORD?

THIS is a question, which is often proposed to those who are the avowed friends of a Unitarian Mission to India; and it is thought to have an important bearing upon the question of the expediency of such a mission, and of the patronage which should be extended to it. I will therefore state some of the evidence, on which it is believed that he is a Christian. This evidence may not satisfy his Trinitarian opponents, who refuse the name of Christian to their Unitarian brethren. But it will go far to solve the doubts of any who are themselves Unitarians, but who, with all the interest which they profess to feel in the attainment and diffusion of religious truth, have not read the 'Appeals' of this great and good man, for the cause of simple and uncorrupted Christianity.

I confine myself, then, in replying to the question which is at the head of this paper, to Rammohun Roy's, 'First, Second, and Final Appeal to the Christian Public, in Reply to the Observations of Dr Marshman of Serampore,' and in vindication of his publication of 'The Precepts of Jesus, the Guide to Peace and Happiness, extracted from the Books of the New Testament, ascribed to the four Evangelists.' The testimony which I shall adduce, will therefore be that alone of Rammohun Roy himself. Nor will I refer either to his own private correspondence, or to other private letters from Calcutta; for in no private communication which has been received from him here, has he expressed himself more

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unequivocally, nor have any of his friends in India, it is believed, been more explicit upon this subject, than he has himself been, in the publications to which I have referred, and which were issued from the press in the very city in which he resides, and where he is surrounded by his idolatrous countrymen. If this testimony shall be thought by any to be partial, or defective, I will only say, that I shall be very glad if they can bring better evidence, that they are themselves believers in the divine authority of our Lord.

A word or two may be necessary for some readers, in regard to the publication of 'The Precepts of Jesus, the Guide to Peace and Happiness;' and to the circumstances which led Rammohun Roy to publish his three 'Appeals.'

It was in the beginning of the year 1820, that 'The Precepts of Jesus, &c, with Translations into the Sungskrit and Bengalee,' were printed at the Baptist Mission press, in Calcutta. Of the design of this pamphlet, and of his reasons for confining himself in these extracts, to the preceptive parts of the records of the evangelists, let him speak for himself. The paragraph which follows, is from the 'Introduction' to 'The Precepts of Jesus.'

'Voluminous works, written by learned men of particular sects, for the purpose of establishing the truth, consistency, rationality, and priority of their own peculiar doctrines, contain such a variety of arguments, that I cannot hope to be able to adduce here any new reasonings of sufficient novelty and force to attract the notice of my readers. Besides, in matters of religion particularly, men in general, through prejudice and partiality to the opinions which they once form, pay little or no attention to opposite sentiments, (however reasonable they may be,) and often turn a deaf ear to what is most consistent with the laws of nature, and conformable to the dictates of human reason and divine revelation. At the same time, to those who are not biassed by prejudice, and who are, by the grace of God, open to conviction, a simple enumeration and statement of the respective tenets of different sects may be a sufficient guide to direct their inquiries in ascertaining which of them is most consistent with the sacred traditions, and most acceptable to common sense.—For these reasons I decline entering into any discussion on those points, and confine my attention at present to the task of laying before my fellow-creatures the words of Christ, with a translation from the English into Sungskrit and the language of Bengal. I feel persuaded that by separating from the other matters con-

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tained in the New Testament the moral precepts found in that book, these will be more likely to produce the desirable effect of improving the minds and hearts of men of different persuasions and degrees of understanding. For, historical and some other passages are liable to the doubts and disputes of free-thinkers, and antichristians, especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at best to carry little weight with them.* On the contrary, moral doctrines, tending evidently to the peace and harmony of mankind at large, are beyond the reach of metaphysical perversion, and intelligible alike to the learned and to the unlearned. This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one GOD, who has equally subjected all living creatures, without distinction of cast, rank, or wealth, to change, disappointment, pain, and death, and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature, and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to GOD, to themselves, and to society, that I cannot but hope the best effects from its promulgation in its present form.'

Here, as I think, as fair an opportunity was given to the christian missionaries in India, to obtain a most able coadjutor in the work of recommending Christianity to the attention of the Hindoos, as was ever given to men to obtain incidental aid in the accomplishment of any important enterprise. It was not, indeed, made certain by this publication, that Rammohun Roy was a believer in the divine authority of our Lord. But it was made most certain, that he esteemed the christian precepts to be above all other precepts, and that he was most solicitous to persuade his countrymen, that in obeying these precepts, they would find their happiness. It is here made most obvious, that he believed his countrymen to be as yet unfitted to receive, and rightly to estimate the miraculous relations of the gospels; and every honest and honorable mind, I feel assured, will think it would have been but just to have inferred from his words, that he withheld these miraculous relations, not because he himself classed them with idle tales, but alone because he knew that Hindoos, while they retained their idolatrous superstitions, would so have regarded them.

* 'Ugisti is famed for having swallowed the ocean, when it had given him offence. * * * At his command, also, the Vindhya range of mountains prostrated itself, and so remains. (Wilson's Dictionary.)'

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But how was this publication received by the missionaries in Calcutta? Let Dr Marshman, the editor of 'The Friend of India,' and if not the first among them in influence, yet second only to Dr Carey, or, it may be, to the Bishop of Calcutta, answer this question. Here, he says, 'the deist and the infidel will be delighted to find the miracles of Jesus Christ classed, by a well informed Hindoo, with the Hindoo sage Ugisti's drinking up the ocean in a fit of passion, and his causing the Vindhya mountains to prostrate themselves before him; described to his countrymen, as being such, as, if narrated, "would be apt at best to carry little weight with them;" and hence represented as being better suppressed, though his precepts are excellent.'*

Was there ever a more gross and unjustifiable misrepresentation and perversion of another's language than this? Nor is this all. He speaks also of Rammohun Roy as a *heathen*, at a time when it was perfectly well known in Calcutta, that his renunciation of idolatry was absolute and total. Let it, however, be employed by Dr Marshman, or by whom it may, it is a wicked, as well as a mean artifice in a controversialist, to stigmatize with opprobrious names, which the thought of a moment would convince him have no relation to the individual to whom they are applied. It might indeed have been doubted, whether Rammohun Roy was a Christian. But it could not be doubted whether he was a heathen: But let this pass. I do not hope to reach the ear of Dr Marshman, or of any of his friends at Serampore. Nor is it any part of my object to expose him to the influence of that sentiment, which his conduct in this concern cannot fail to awaken in upright and ingenuous minds. I proceed therefore to the 'Appeals' of Rammohun Roy, which were occasioned by this ungracious, this unchristian attack upon him. In these 'Appeals,' he speaks of himself as 'the Compiler,' that is, of The Precepts of Jesus.' I will only add in this connexion, as it here occurs to me, and for the information of those who have not seen the pamphlet, that the English edition of 'The Precepts of Jesus' has nearly ninety-eight octavo pages. It therefore will not be thought to contain a very small part of the instructions of our Lord.

The following is the evidence which I have to adduce, that Rammohun Roy is a Christian.

'In perusing the twentieth number of "The Friend of India,"

* A Defence of the Deity and Atonement of Jesus Christ, in Reply to Rammohun Roy, of Calcutta, by Dr Marshman of Serampore. pp. 3, 4.

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I felt as much surprised as disappointed at some remarks made in that magazine by a gentleman under the signature of "A Christian Missionary," on a late publication, intitled, "The Precepts of Jesus;" and also at some observations of a similar nature on the same subject by the Editor of that publication. Before, however, I attempt to enquire into the ground upon which their objections to the work in question are founded, I humbly beg to appeal to the public against the unchristianlike, as well as uncivil manner in which the Editor has adduced his objections to the compilation, by introducing personality, and applying the term of *heathen* to the Compiler. I say unchristianlike manner, because the Editor, by making use of the term heathen, has, I presume, violated truth, charity, and liberality, which are essential to Christianity in every sense of the word. For there are only two methods by which the character of the Compiler as a heathen, or as a believer in one true and living God, can be satisfactorily inferred. The most reasonable of the two modes is to confine such enquiries to the evidence contained in the subject of review, no mention of the name of the Compiler being made in the publication itself. Another mode, which is obviously inapplicable in such discussions, is to guess at the real author, and to infer his opinions from a knowledge of his education, or other circumstances. With respect to the first source of evidence, the following expressions of the Compiler's sentiments are found in the Introduction. "A notion of the existence of a Supreme Superintending Power, the author and preserver of the harmonious system, who has organized and who regulates such an infinity of celestial and terrestrial objects, and a due estimation of that law which teaches that man should do to others as he would wish to be done by, reconcile us to human nature, &c." "This simple code of religion and morality, (meaning the Precepts of Jesus,) is so admirably calculated to elevate mens' ideas to high and liberal notions of one God, &c." "so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society," and "so conformable to the dictates of human reason and divine revelation, &c." *These expressions are calculated, in my humble opinion, to convince every mind not biassed by prejudice, that the Compiler believed not only in one God, whose nature and essence are beyond human comprehension, but in the truth revealed in the Christian system.*"*

This is language, at which a critic may carp, but which, to

* First Appeal; English Edition, pp. 101, 102. The volume from which I quote contains The Precepts of Jesus, &c. and Rammohun Roy's three Appeals.

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one of simple honesty, and who has no disposition to faultfinding, requires no comment. Again ;—

'As the Compiler, neither in his Introduction to the Precepts of Jesus, nor in his defence of those Precepts, has expressed the least doubt as to the truth of any part of the Gospels, the arguments adduced by the learned Editor to demonstrate the truth and excellence of the authority on which they rest, are, I am inclined to think, quite superfluous, and foreign to the matter in question.'—'Besides, in applying the term "fabricated" to the tales received by the credulous Hindoos, the Compiler clearly evinced the contemptible light in which he viewed those legends ; and in stating that the miracles of the Scriptures were subject to the doubts of "Freethinkers and Antichristians," it can never fairly be supposed that he meant himself, or any other person laboring in the promulgation of Christianity, to be included in that class.' *

Again ;—

'Disgusted with the puerile and unsociable system of Hindoo idolatry, and dissatisfied with the cruelty allowed by Moossulmanism against Nonmoossulmans, I, on my searching after the truth of Christianity, felt for a length of time very much perplexed with the difference of sentiments found among the followers of Christ, (I mean Trinitarians and Unitarians, the grand divisions of them,) until I met with the explanations of the unity given by the divine Teacher himself as a guide to peace and happiness.' †

Again ;—

'Under these circumstances, and from the experience that nothing but the sublimity of the Precepts of Jesus had at first drawn the attention of the Compiler himself towards Christianity, and excited his veneration for the author of this religion, without aid from miraculous relations, he omitted in his compilation the mention of the miracles performed by Jesus, without meaning to express doubts of their authenticity, or intending to slight them by such an omission.'—'The Compiler has never placed the miracles related in the New Testament on a footing with the extravagant tales of his countrymen, but distinctly expressed his persuasion that they (Christian miracles) would be apt at best to carry little weight with those whose imaginations had been accustomed to dwell on narrations much more wonderful, and supported by testimony which they have been taught to regard with a reverence that they cannot be expected all at once to bestow on the Apostles.'—'But as no other religion can produce any thing that may stand in competition with the Precepts of

* Second Appeal, pp. 146, 147. † ibid. p. 167.

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Jesus, much less that can be pretended to be superior to them, the Compiler deemed it incumbent upon him to introduce these among his countrymen as a Guide to Peace and Happiness.'*

To pass over several passages, which I intended to have cited, I will bring before the reader only two others, to be found at the close of the volume from which I quote.

'If the Editor consider these quotations from Locke and Newton, really orthodox,—[referring to citations which Dr Marshman had made from Locke and Newton,]—how inconsistent he must be in condemning those whose sentiments as to the person of Jesus Christ are precisely the same; to wit, that he is the anointed Lord and King promised and sent from God, is worthy of worship for his mediation and meritorious death, but by no means as a being possessed of a two-fold nature, divine and human, perfect God and perfect man!'

'The Editor alludes to the term "antichrists," found in the Epistle of John; but I am glad that we most fortunately are furnished with the definition of this term by that inspired writer, which decides at once the question, who are the real subjects of its application. 1 John iv. 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist." *We accordingly rejoice to confess that Jesus Christ, who came in the flesh, is* OF GOD, and that not only he, but his Apostles were of God; 1 John iv. 6, v. 19; but we feel sincerely for those who violate this standard, either by falling short or by going beyond it, by denying that Jesus Christ is OF GOD, or by affirming that Jesus Christ is God himself; since both these assertions,—to wit "Jesus Christ is NOT of God," and "Jesus Christ IS God,"—are equally incompatible with John's proposition, that "Jesus Christ is OF GOD." For example: The prime minister, by the law of the land, is appointed by the king, and consequently is acknowledged to be OF THE KING; to say, therefore, that he is not of the king, would be to detract from the minister's dignity; but to say that the prime minister is the king, is not only inconsistent with the assertion that the prime minister is of the king, but would be pronounced high treason; in like manner, as deifying the Christ of God, is both an affront to God, and an *antichristian* doctrine.'†

Here I leave the question is Rammohun Roy a Christian? or, in other words, is he a believer in the divine authority of our Lord?—But it may also be asked in this connexion, is he not still known in India as a Brahmun? I answer, he is. But is he therefore unworthy of the name of Christian?

* Second Appeal, pp. 223—226. † Final Appeal, pp. 670, 671.

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Rammohun Roy is called even by those in India who view him with the most lynxeyed jealousy, 'the Great Reformer.' Let it be considered, then, that the loss of caste would be to him the loss of all his property; and, what is more important, of all his influence over his countrymen. Without caste, he would neither be respected, nor heard by Hindoos. But, while he retains caste, be it known, that he is employing caste, property, influence, and all that he has, to promote, not a merely nominal, but an enlightened belief of Christianity, and an extension of all its salutary influences among the natives of Hindoostan. That profession of Christianity which would be followed by the loss of caste, would identify him in the opinion of Hindoos, not with the respectable and liberal portion of the christian population in Calcutta, but with the low, ignorant, and depraved converts that were formerly made by the Portuguese, and, in the opinion of Moossulmans, with Trinitarians generally, for such the followers of Mahomet suppose all Christians to be. Is it said, that as a Christian, he ought willingly to meet the loss of caste, of property, of influence, and of all apparent means of usefulness, and to believe and trust that God will provide in his own way, for his own cause? So it will seem to some. But so it will not be thought by others. If, to the Hindoos, he becomes so far a Hindoo as he may without the sacrifice of one christian principle, would Paul, if called to sit in judgment on the case, condemn him? I think not.

Let me refer to a single consideration,—for I am very desirous to make my views of this subject as summary as I may,—which I think will go far to justify him, on the supposition that he is a sincere believer in our Lord, in not making *that* avowal of his faith, which must necessarily be followed by the loss of caste, and consequently by the loss of the means which he now possesses, for advancing the knowledge, and the power of our religion.

Rammohun Roy is surrounded by three great classes of men; Trinitarian Christians, Hindoos, and Moossulmans. He is also in immediate connexion with a very small society, consisting in part of Europeans, and in part of Hindoos, who are associated as Unitarian Christians. But this small society is to the rest of the population of India, as a handful of water taken from the Ganges would be to all the drops of the sacred river. Trinitarianism also, as is now well known, in the view of Rammohun Roy, is as much one of the forms of Polytheism, as is Hindoo-

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ism. No sympathy is therefore felt with him by the Trinitarians who are about him. Nor have the idolatrous Hindoos, who regard him as having already done every thing except renouncing his Brahmunical rights to incur the loss of caste, any kindlier feelings towards him. And it is so well known to Moossulmans how small is his respect for their religion, by the free remarks which he has made concerning it and concerning their prophet, that the civil power has alone protected him against their resentment. Now suppose him in these circumstances to break his poita;* to renounce the rules of caste, and to relinquish his Brahmunical rights. What might he reasonably look for from Trinitarian Christians, from Moossulmans, or from Hindoos? Or, what consequences would result to the cause of Unitarian Christianity in India? Is it said he might still reason with his countrymen, or still write for their instruction? No. He would not only be a beggar, and, except by his few Unitarian friends, an unfriended, an unpitied, and even an abhorred beggar, to be shunned even as a leper, and tormented by all who are able to add any thing to the sum of his sufferings, but the evil, to himself a far greater evil, would be, that every prejudice, and every feeling of disgust and enmity which would then be excited towards himself, would be associated also with Unitarian Christianity. But Unitarian Christianity is the nearest of all the concerns of this world to his soul; therefore he retains his Brahmunical rights, and observes the rules of caste, in neither of which, however, does he any thing which is inconsistent with the most absolute renunciation of idolatry and polytheism, and nothing which he thinks to be inconsistent with the spirit of Christianity, that he may still labor for what he believes to be the truth as it is in Jesus. If, then, he is not completely justified in the course which he has taken, may he not be forgiven? Let him who has done, or who is doing more for the cause of the gospel of Christ, cast the first stone.

J. T.

Chelsea, August, 1826.

* The *poita* is a cord which is suspended from the left shoulder and falls under the right arm. It consists of six or more threads of cotton, and is a distinctive badge of a Brahmun.

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CORRESPONDENCE RELATING TO THE EXCOMMUNICATION OF A UNITARIAN FROM THE METHODIST CHURCH.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

I AM authorized to communicate to your journal, the following papers, containing, as you will see, a kind of historical account of the influences of Unitarian truth upon a mind of intelligence, sensibility, and piety. The subject of these influences is a graduate of Harvard College, and few have left that institution more beloved and respected. The first document is a letter addressed, without the remotest idea of its ever being published, to the writer of this communication, and is presented here nearly entire. Some glimpses of the state of religious things at the south, will also be disclosed by it to your readers. Yours, A CORRESPONDENT.

Milledgeville, (Geo.) June 13, 1825.

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'After the exercise of my best reason, having carefully perused all the works recommended to me on the opposite side, not without prayer to Him, of whom it is said, "if any man lack wisdom, let him ask it of God, who giveth to all liberally, and upbraideth not," I cannot resist the conviction, that the preponderance of argument is immensely against the trinitarian scheme. Educated, in my earlier years, at Andover, where, every Sabbath, my good old landlady felt herself bound to catechise me and her other little boarders from the Assembly's Shorter Catechism, my prepossessions were altogether enlisted on the side of Orthodoxy. On my occasional visits to Boston, I attended Mr L.'s church, without discovering that different views were entertained. It was during my residence in Philadelphia, while attending the Medical Lectures, that I first knowingly visited a Unitarian church. I could not avoid remarking upon the superiority, in a practical point of view, of the discourses there delivered, over those which I heard elsewhere.

'Having no particular predilection for one denomination rather than another, I once went to hear a Mr W. I think, who was celebrated for his oriental learning; and after attending for some time to a discourse, which was mentally contrasted by me, to its own disadvantage, with those of the Unitarian

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church, I was surprised to hear him utter one of those uncharitable sentiments which I have since ascertained are so common. The effect produced upon me was probably the reverse of that which was intended. I discovered, as I thought, a deviation from that true christian spirit, which teaches not to think of ourselves more highly than we ought, but to esteem others better than ourselves.

'As I never heard in the discourses of the Sabbath day, at the Unitarian church, any polemical discussion, and was too much occupied by professional studies, to attend to what I conceived of minor importance, I knew but little of the peculiar tenets of Unitarians. It was sufficient for me to feel that I never left that church without wishing and resolving to be better than before. I attended but one or two of the evening lectures, when the absurdities of Trinitarianism seemed to be very ably exposed; but I then had no leisure to pursue the subject, and thought practical improvement preferable to all doctrinal speculations.

'Piously educated, I have always had an habitual reverence for our religion, and have been, by careful investigation into its evidences, satisfied of its truth. Residing, until lately, in a thinly populated region, where there were no other than Baptist and Methodist societies, and even those inconveniently situated, I did not attach myself to their churches, because I could not coincide perfectly with them. I determined, however, that, if I should ever be able, I would make a public profession of my attachment to religion. To this determination I was brought by reflecting upon the passage, "Whosoever will confess me before men, &c." I considered, that if churches were not organized and supported, religion would speedily decline, without the special intervention of the Deity; at least, this appeared to be the mode by which he was pleased to continue it. I felt, that what I might neglect, could be omitted by all, with equal reason. Under the influence of such sentiments, I engaged with another young gentleman in a Sunday school, and after attending to the children, the Bible our textbook, read a good sermon, or other devotional piece, to the adults who attended.

'Shortly after, I removed to Milledgeville, where I had an opportunity of attending public worship regularly, and had almost determined to waive my prejudices against the Methodists, and join them, since there was but little prospect of the

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establishment of any other church. The death of my eldest son, a fine child of six years, confirmed my determination, and without imagining that I was bound to believe as other men believed, but supposing "the scriptures to be the only and the sufficient rule of faith and practice," I joined them.

'In all this time, I had arrived at no definite conclusion with regard to the doctrine of the trinity, but considered it one of those obscure points, which, having no reference to practice, might be allowed to remain undisturbed. My opinions were rather favorable to the deity of the Saviour than otherwise. I continued in this state for nearly two years, when an observation made by Mr C. in his sermon aroused me from my state of indifference. He said that Unitarians no more deserved the name of Christians, than infidels. This remark, the first of such a kind that I had heard, except from Mr W. of Philadelphia, induced me to think that I ought to state explicitly to Mr C. my own doubts, that he might adopt such measures with regard to me as he thought proper.

'This I accordingly did, almost immediately after the meeting was dissolved. I told him that I could not say I believed Jesus Christ to be God, equal to the Father, though I could not deny it; that the evidence of scripture upon that point was not clear to my mind; that hitherto I had considered its determination a matter of but little moment, since the wisest men had differed in opinion upon it, and assured him that I knew many Unitarians who were as eminent for piety and learning as any with whom I was acquainted. After some conversation, which failed to convince me, he cited me to appear before a select number of the church, with a view to my expulsion, solely in consequence of what he considered my erroneous opinions.

'At the commencement of the meeting convened for that purpose, I presented to Mr C. the first hymn of the West Boston Society, beginning with

> 'All-seeing God, 't is thine to know
> 'The springs whence wrong opinions flow, &c.

remarking that I hoped he would not consider it irrelevant to the occasion to sing that hymn. It was done. After the prayer I inquired with great seriousness, whether, at the time the citation was issued, he thought that I believed the Bible. He replied, that he had no reason to think otherwise, or in words

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tantamount. I assured them that I believed it most firmly, but that I could not accept the interpretation which men, fallible as myself, gave of it, if it did not coincide with my own reason, because that would, virtually, be to place my faith in the opinions of men rather than on the word of God. I explained the origin of the Apostolic, Nicene, and Athanasian Creeds, told them that I assented to the Apostolic in great part, and intimated the absurdity of requiring assent to a creed originating in an era of so much mental debasement as the Athanasian. I adduced passages from scripture to prove the inferiority of Christ to the Father; that he was not omniscient, nor omnipresent. I then stated the awkwardness of the predicament in which they were about to place themselves by expelling from the church one who thus believed, and whose moral conduct had not been in the slightest degree impeached; quoted that article in the "Discipline," which declares the "Holy Scriptures to contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation;" told them, that if there were any defect in my mental powers, which incapacitated me from seeing the proof of the contested doctrines, they were not proved to me, and therefore, by that article, were not required to be believed.

'But it would be unnecessary to trouble you with a recapitulation of the whole argument, which was protracted until a late hour of the night. The result was as I anticipated. They expelled from a church professedly Christian, one who believed Jesus Christ to be the Messiah, and whose moral conduct was confessedly without the shadow of suspicion, solely because he could not do what was as impossible as to move the sun from the firmament; viz. believe what appeared unsupported by scripture, and contrary to reason. That you may have no doubts with regard to the real cause, I transmit the enclosed papers, &c.

'With regard to the prospects of Unitarians here, nothing favorable can as yet be said. Until the recent denunciations of Mr C. nothing was known, I presume, of their opinions, by the generality of the people. The cause of rational Christianity is unquestionably promoted by the anathemas which are fulminated by the Orthodox. A spirit of inquiry is awakened, which would have otherwise lain dormant, and which must

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produce a favorable result ultimately. I believe that if a Unitarian preacher could once be established, a large church would soon be collected. To this end, I wish our friends at the north would furnish us some assistance. A missionary here would be of more service, I apprehend, than among barbarous nations, and the expense would be comparatively trivial. It would afford me great pleasure to accommodate in my house any one who might come on for that purpose. Great opposition must be expected at first. No church would be opened, but one of the public buildings. The State House, Court House, or Academy, might probably be procured, or in default of all, my own house, which is pretty large, could not for the time be better appropriated.

'Should it be possible to procure a missionary, I need hardly suggest to you, that in this place, where prejudices are so strong, it will be necessary that he should combine the wisdom of the serpent with the harmlessness of the dove; that he should not only possess learning sufficient to resist gainsayers, but be endowed with that genuine piety which will enable him to "live down" all opposition, and that the calumnies of Trinitarians should thereby rebound against themselves. I think the most stupendous effects would result from the establishment of such a minister, and that the reaction of the public mind would be prodigious. When they hear the great and solemn truths of the gospel asserted with energy by one whom they have been taught to consider as secretly attempting to undermine the foundations of religion, they will see in its true colors the spirit of defamation, and truth will prevail.'

The following is an extract from a subsequent letter.

'I have been highly gratified by the annunciation which I have recently seen in the Christian Examiner, of the formation of a grand Unitarian Association, and shall with great pleasure exert myself to promote its objects. I regret that you did not send me printed proposals, or subscription lists for these purposes. They would save much time, and subscribers would be obtained with more facility than by oral communications. Hitherto I have made no effort to obtain subscribers; partly because I could not conveniently state the objects of the Association concisely; but another difficulty of greater magnitude occurs. Those who are inclined to think seriously of religion, have derived their opinions almost entirely from Baptist and Methodist preachers, and, with very few exceptions, are, I fear,

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so much prejudiced against doctrines, which they are accustomed to hear denounced in the strongest terms, that they are really afraid to investigate them. Others, it is to be feared, are altogether indifferent to the matter, although there are some, who would, I imagine, cheerfully assist in the promulgation of rational religion. In fact, I apprehend that much of the indifference of the better part of society here, arises from the representations which have been erroneously made to them, as constituting the very essence, the "marrow" of Christianity. Hitherto, I have been unwilling to call upon the persons abovementioned, from an apprehension that those who appear to delight so much in reviling Unitarians, should avail themselves of it as a proof of the improper tendency of our opinions. The Methodist church, however, has not scrupled to solicit subscriptions for its support from any;—and it is a remarkable fact, that those whom they denominate "worldlings," have frequently been more liberal in their donations, for the maintenance of the ministry, than members of the church. Is there not reason to apprehend something wrong, when persons in distress feel more confident of relief in their applications to others, than to those who profess themselves to be the genuine disciples of our blessed Saviour? But I digress.

'Will it be prudent for us to solicit aid in the dissemination of Unitarian principles, and the establishment of a Unitarian ministry, from those who seem to be actuated by honorable sentiments in their intercourse with their fellow men, but do not evince a proper degree of reverence for their Creator? Upon this point I wish your advice. I reiterate the opinion before expressed, that if an able preacher could be sent to this place, the effect would be very great. At present, there are but two places of public worship here. One, the Baptist, is occupied but once a month, and seems in a declining state. The other, the Methodist, is in a more prosperous condition; but I think the generality of the people attend, only because they have no option. There are many enlightened men, who now never visit a church, because they can expect no benefit from the illiterate preachers who are usually sent here. This place is peculiarly eligible for the commencement of Unitarianism in Georgia. During the session of the legislature, many of the members, and strangers from all parts of the country would probably attend, and acquire a knowledge of principles, which

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could be widely disseminated. To those who are not under a strong contrary bias, the simple annunciation of these doctrines is sufficient to produce conviction.

'I may be too sanguine, but I cannot help thinking that the most important consequences would result from a short missionary tour through this country. The present time appears to be particularly favorable for the accomplishment of this object. The field is now open. In a short time, I understand the Presbyterian church will send missionaries here, and if the ground be preoccupied, the contest will be harder.

'With respect to the publication of so much of my letter, with the documents, as you may deem important, I certainly shall not object, although I am by no means solicitous of publicity. It will be manifest to you that it was not written with reference to such a destination. I should have been much more explicit in detailing the proceedings before the "select members," if I had anticipated a publication.'

Subjoined, are the documents connected with the dismission of my friend and correspondent from the Methodist church. The first, being a letter from the acting Methodist minister, is not dishonorable to the private feelings of the writer, but is a melancholy instance of the effects of bigotry on a mind naturally ingenuous, but slightly intoxicated with the possession of an ecclesiastical authority, which the writer was conscious, was not to be resisted.

I.

Methodist Parsonage House, Jan. 26, 1825.

Dr B. A. W.

Dear Sir,

After the maturest deliberation, and having postponed any final measures to the latest period which my particular relation to the church, here, should allow, I have appointed the meeting of a select number of the Members of the Church, on your case, at the Parsonage House, on Thursday evening next, at half past six o'clock: Which meeting you are required to attend.*

I need not repeat to you how much I regret the hurtful and dangerous opinions you have so unfortunately embraced; or

* I know not how such high toned language suits the latitude of Milledgeville, but to me it is inexpressibly offensive.

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how much it would rejoice me to know that you were convinced of their error and their evil tendency, and had renounced them. After all that has passed between us, however, on that subject, I will repeat, that to me it appears more reasonable that you should withdraw from the Church, than hold and maintain, as one of her members, doctrines which contradict her * whole experience of God's grace, her articles of religion,† and her form of discipline, even though the Church could bear with so monstrous an inconsistency. This, however, I cannot give you to suppose. On the contrary, I expect no other, but that after the time that has been allowed, and the efforts which have been employed (feeble, I confess, as far as I have been concerned, but none more honest,) to bring you to a better mind, if you persist in denying the Godhead of Christ, the Church will not acknowledge you.

It is proper I should add, that your so long neglect of the class meetings, contrary to your duty, must also meet the consideration of the Church on Thursday evening next.

With dutiful regard, your friend and servant, W. C.

II.

January 29, 1825.

Dr B. A. W.

Dear Sir,

The following is a copy of the decision of the Committee on your case, and of that which it has become my painful duty to pronounce, in conformity to their decision.

Very respectfully, your obedient servant, W. C.

(copy.)

Whereas, We, T. F. [and eight others, whose names are enumerated,] having been called together on behalf of the Church, in the case of Doctor B. A. W., have heard him fully set forth his opinions and belief concerning our blessed Lord

* This personification of the Methodist Church under a female figure, will remind us of the language of popes and English episcopal advocates. Why do men's words grow lofty, the moment they feel a little power? I question whether Wesley ever talked of his connexion in the above pompous style.

† But would Mr W. C. banish from his church every one, who departed in the slightest degree from its doctrines? Does he drive a mind, Calvinistically inclined, from its pale? What right has he to seize upon Unitarians as the sole objects of his vengeance? I apprehend there is little consistency here.

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and Saviour Jesus Christ, wherein he affirms that the Son is not GOD as the Father is GOD, but is a creature only; and maintains the same with much zeal, and without seeming disposed to consider with a candid mind the import and teaching of the holy scriptures; carrying himself as one who by subtle evasions and false reasonings sought to justify error, rather than as a humble and sincere inquirer after the truth;—and *Whereas*, the said opinions and belief are in direct contradiction to the second article of the Articles of Religion of our Church, and do constitute blasphemy against the second person of the Adorable Trinity, and are subversive of all saving religion; it having also appeared to us that the aforesaid B. A. W. had been suitably advised and admonished by the minister in charge, previously to his being called before us——*Now then*, it is our judgment, *unanimously*, that he ought to be no longer retained in the fellowship of the Church.

T. F. (*and eight others.*)

January 28, 1825.

(COPY.)

Agreeably to the judgment expressed in this instrument, my sentence is, that the within named B. A. W. be no longer acknowledged as a member of the Methodist Episcopal Church, but is hereby excommunicated from the same. W. C.

III.

At the request of Doctor B. A. W., lately denied the fellowship of the Methodist Episcopal Church, and excommunicated from the same, I do hereby certify, that the sentence of the Church on his case, was not caused by any act of immorality either alleged or pretended against him; but to the contrary, during the whole time of my acquaintance with the Doctor, (reaching back to a period shortly anterior to his entering the church,) I have regarded him as a man of the fairest moral character, and believe that up to this day he has been so regarded by all the Church in this place, and by all who know any thing of him. Signed, W. C. *minister in charge.*

Milledgeville, Geo. January 29, 1825.

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ON THE CONDITIONS OF DIVINE FORGIVENESS.

When God implanted in our constitutions rebellious passions, and assigned us all the train of other trials, which are clearly traced to his appointment, the reason he gave us no more to be contended with, doubtless was, that these are enough for our powers. But one is tempted to believe that it seems not so to man, and that he is determined his thoughts shall not be like God's. If human virtue is to be strong at all, he is aware it must gather its strength by struggle. If he is to be saved, he knows his salvation must be worked out, and that too with fear and trembling. But the sustaining of the fiery trial, which in his ordinary probation, every man's moral part must undergo, though it be enough for God to require, it seems is by him deemed too little to give, and so he heats the furnace seven times more than it is wont, by feeding it with fuel of his own. It is to those obstacles to his moral progress I refer, which he has himself raised in the form of religious opinions, whose real and direct, though perhaps unperceived tendency is, to cast dishonor upon God, and by discrediting that holy being whose will is the rule of rectitude, to slacken at least, if not to cut asunder, all the bonds of duty. Of such doctrines, none can better illustrate what I say, than that which implies the utter impossibility of regaining, by any thing we can do, that favor of God, which has once been forfeited by sin.

Although this opinion lays claim to scripture authority, if we would state it fully, we must seek other expressions than the language of the Bible anywhere supplies, and resort to the decrees of councils and assemblies of divines.

'God,' says the Synod of Dort, 'is not only supremely merciful, but also supremely just. But his justice demands, (as he has revealed in his word,) that our sins, committed against his infinite Majesty, should be punished not only with temporal, but also with eternal punishments, as well of mind as of body, which punishments we could not escape; unless satisfaction were made to the justice of God.

'But when we could not *ourselves* make satisfaction, and *free ourselves* from the wrath of God, God, out of his very great mercy, gave his only-begotten Son to answer for us,

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who, that he might make satisfaction, was made sin and a curse for us, or in our stead, on the cross.

'This death of the Son of God is the only and most perfect offering and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.'*

Such, according to one of the best authorities, and, if necessary, I might adduce others without number, is the doctrine of Calvinism. No matter how various are the forms in which different believers in its truth, may square it with their faith. Let it be called by whatever name, or described in whatever manner they please, there lies at the bottom of the whole this plain meaning;—that the nature of sin and of the divine justice is such, as to render it inconsistent with that attribute and the honor of God, ever to pardon moral offences without a full satisfaction or compensation; and consequently, that if this had not been given by the sufferings and death of Jesus Christ, or in some other way, sinners could never have been accepted with God, notwithstanding their utmost endeavours to repent and reform.

Of the Calvinistic doctrine as commonly received, this forms the root, which once destroyed, all the branches may be safely left to wither by themselves. It was asserted above, that its real tendency is to cast dishonor upon God, and to loosen, if not to destroy all moral obligation.

I believe it dishonorable to the Deity, because upon the very face of it is written, 'The most holy God has no mercy.' For to say that God's justice can never forgive sinners, what is it but to say, God himself never can? If it be contrary to his nature to let any sin go unpunished, it must also of necessity be contrary to his nature ever to pardon any sin. Hence it would seem, that the justice of the Deity which compels him to punish, and his mercy which prompts him to pardon, must be at perpetual war with each other; or, in other words, if either is to exist and be exercised at all, the other must be destroyed; so that the doctrine in question, ascribes to him a kind of justice, which in fact annihilates his mercy.*

But admitting such views of the divine justice to be true, what, let me ask, are their consequences with regard to man? It is morally impossible that a being mortal, frail, and every way imperfect as he is, should not sometimes sin. His whole existence is a conflict between good resolutions and bad

* Racovian Catechism

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propensities; a struggle between thoughts that elevate, and passions that debase; and it can hardly be, his Creator knew it could hardly be, that good should in every conflict overcome. But when he has fallen, to whom or to what shall he look to raise him up? The popular voice of Christians would tell him to be of good cheer; for Jesus Christ has borne his punishment; Jesus Christ has vindicated the honor of God's law to the full extent, and in the very respect his transgression has injured it, and he has therefore no reason to fear. But suppose the sinner knows nothing of all this. God *has* seen fit to afford different degrees of light respecting his own character and relation to men, and let us suppose the sinner as yet to know only that there is a God in heaven, who is his moral governor and judge, and that from his bar there is no possibility of appeal. As a moral being and the subject of a moral rule, he is persuaded the Allpowerful King he has offended, is of purer eyes than to behold iniquity, a God who chargeth even his angels with folly, and in whose sight the heavens are not pure. To such an one, what does this doctrine of the infinite evil and unpardonable nature of every sin he has committed say?—'You have offended an irresistible God, whose justice is as inexorable as his power is infinite. The arrows of the Almighty are within you, and there they must forever rankle. The sorrows of repentance cannot dissolve, and wash them away, nor the labors of duty ever pluck them out. Though the sun of righteousness itself again arise in your soul, it will bring no healing in its beams!' How is it possible to imagine a subject more miserable, or a superior more cruel and vindictive! 'That I have sinned,' might the transgressor say, 'Oh God, is most true. But thou hast sent remorse, and she has lashed me with a whip of scorpions. All I can do to manifest my respect for thy laws, I have done. Though once wicked and unrighteous, my wicked ways, nay, my wicked thoughts, I have forsaken, and turned unto thee, but thou hast no mercy; unto my God, but he will only abundantly punish. I can do no more.' And well it were if the rejected penitent stopped here. But all the sinews of his soul are cut. Its energies are scattered like sand. He has sinned, and as long as God is inexorable, which he believes will be forever, he has no hope but in despair, and why not, with the angel irreparably fallen, say to 'Evil, be thou my good?' Such, as is clearly implied in the doctrine I am

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opposing, was to all appearance God's placability, and such the happy state of mankind, and their moral trial, had it not been from eternity determined, that Jesus Christ should be nailed to the cross, and by his obedience, sufferings and death, render it consistent with God's justice to be merciful!

Consequences like these are of course fatal to any opinion from which they are correctly deduced. They are therefore denied by the advocates of the doctrine I have stated, who contend that God has sufficiently displayed his mercy in devising the plan of Christ's suffering in our stead; in sending his only-begotten Son in whom there was no sin, into the world, to bear the full penalty of our transgressions, that he might consistently forgive them. But what kind of forgiveness is this? Full satisfaction is demanded, and full satisfaction is given, and where is the mercy or forgivepess exercised, or the favor shown? Besides, this is to represent the most wise God as at one moment inexorable in exacting the payment of a debt, and as at another declaring himself satisfied with discharging it himself! As rigorously demanding of the sinner a full atonement for his sin, and then pronouncing himself reconciled by a sacrifice of his own procuring and his own offering! He among men, who should make such pretensions, would only excite our pity for his weakness. Should we not be careful not to degrade the character of God to the same insignificance?

But not only does this 'plan' fail to vindicate the honor of the Deity. It exposes man to moral consequences, to the full as pernicious as if the sinner still looked upon his God as utterly relentless. For suppose the death of Christ really to have been a 'most perfect offering and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.' What is the consequence? Now, we shall be told, we live in happier times. And so indeed might he who delights in iniquity justly regard them. For what before compelled him to take refuge in recklessness and despair, no longer threatens, and he has nothing to fear. How then must the sinner rejoice! The burden which was so heavy, and the yoke he thought so hard to be borne, are taken away, and he feels himself free and unincumbered to run the race he has set before him. Another has put on the restraints of his duty;* another has in his stead been punished for his

* According to Calvinism, it is the obedience of Christ which qualifies us for the favor of Heaven.

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sins both past and to come; and God, he knows, is too just ever to exact the same penalty twice, or to reject what he has once agreed to receive. He has therefore no feeling of insecurity to alarm him, no apprehension of future ill to make his hand hesitate or tremble. Why should he pray to Heaven for forgiveness of debts, which God himself regards as discharged by his Son? Why should the tears of penitence mingle with a cup, which if it be a sin to drink, he has nothing to dread though he drain it to the bottom? Or why should remorse be suffered to harbor and rankle in a bosom the blood of Christ has washed clean, and which is therefore, however it may appear to himself or to men, unspotted in the sight of its Creator? It is thus men make the commandment of God of none effect by their tradition.

But it is not alone in its tendency to strengthen and embolden the sway of evil, that the doctrine in question is so clearly disastrous. As it adds nerves to vice, so must it in the hour of trial take from virtue its power of resistance, and, by putting another weapon into the hands of temptation, in many an instance be the cause of a moral overthrow, which, but for that had never been. For however firm a man's persuasion, that he ought himself to do justly, love mercy, and walk humbly with his God, however strong his inward conviction of his own personal responsibility, still, if, in direct contradiction to all this, he also believes as firmly, that it is Christ's holiness, not his, Christ's suffering, not his own, which procures the pardon of his sins, and makes him holy in the sight of God,—is there not great danger, when the struggle is hard between the persuasions of evil and the remonstrances of conscience, that of the two articles of his creed, *that* will decide the contest against the silent force of which all there is in principle to oppose is already shaken? Surely a doctrine, which like this, represents the attributes of God as at variance, destroys the sanctions of religion, and opens the springs of all licentiousness, bears some marks of falsehood; at least enough to make one suspect it cannot be a doctrine of the Bible. For the Bible is the record of a revelation from God, intended to deliver us from the slavery of sin, not to rivet its chains; not surely to give scope to moral deviation, but to make clear the path of rectitude, and enable weak and imperfect men to walk in it right on with a holy trust in their Maker.

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That the doctrine in question has upon its numerous believers all the effects, which, in its full and unrestrained operation, it seems fitted to produce, no one will for a moment contend. But this, I am persuaded, calls for no thanks for any thing it possesses in itself, but is owing to men's carrying in their bosoms an antidote to the poison, in reason and in conscience, which teach them, in accordance with the plain declarations of the gospel, that it is still a very good thing to be holy and obey God. As disastrous, however, as in its tendencies the doctrine is, there are more Christians in the land who receive it than reject it. But, far from me be the guilt of saying, that if they admitted the inferences, which to other minds are so clearly deduced from it, they would not utterly renounce it as I do.

Here, perhaps, it will be said, that I have only marshalled in array the natural sentiments of an evil and shortsighted man, against what is said of an infinite being, whose designs are too vast for him to comprehend, and therefore such as he is not to sit in judgment upon by his notions of what is right, or his notions of what is wrong. But to this it may be replied, as has often been replied before now, that it is one thing, and a very presumptuous thing for unassisted reason to say what God will do, but quite another, and a very allowable thing to say what he does not do, and never will.* But since I believe all his communications to mankind have had respect to the measure of their capacities, and that he will never by his conduct shock the moral feelings, or contradict the natural judgments of men, I am not anxious repel this charge. Nay, more; as I also believe the doctrine in question has the support of no such authority as its asserters plead, I am not only not anxious to repel it, but conceive the fact its full admission establishes, affords a ground to stand on with an advantage not readily to be yielded. For, if these natural sentiments do revolt against it, there rises a clear and unquestionable right to demand, that the opinion in question be shown to have for its evidence, the clear, explicit, and not to be mistaken language of those writings in which alone I acknowledge any authority over my faith. But in these there is nothing

* For instance; it would be presumptuous indeed to make out a series of propositions, and say, that the Deity intended at some future day to adopt them as the rules of his government; but the humblest need not hesitate to say, that he does not act the tyrant and never will.

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which compels me to think God is any thing like the unmerciful being this doctrine would make him. On the contrary, it appears in strong lines of light from Moses to St John, that he requires only repentance, nothing but repentance,* to remove the punishment of sin, and restore offenders to his favor. But, before examining what is taught by revelation, let us consider what light is thrown upon the subject by unassisted reason.

Justice, in respect to moral beings, requiring that they should be treated according to their characters, the question is, does this require the full eternal punishment, or what is equivalent to the full eternal punishment of every sin; or is it rather consistent with it to pardon the penitent?

To so much suffering as for wise and benevolent purposes is necessary, every sinner is without doubt justly exposed. But when these purposes are accomplished, or in other words, when it is wise and for his good no longer, what can be plainer than that it is not by justice further pain is inflicted, but by cruelty or revenge? No man would knowingly be guilty of such blasphemy as to ascribe either of these qualities of the worst of men to God. But when men speak, as they are too apt to do, of the attributes of God abstractedly, and with very little or no regard at all to that modification each receives from some other, it can hardly be but that should be carelessly said, which they are incapable of seriously intending. This I conceive is the case, when instead of speaking of the Divine justice as perfect, it is called infinite or unlimited, when in fact it is only another name for the Deity's benevolence, as exercised in bestowing happiness or in inflicting pain; a name which has its origin in nothing but the imperfection and convenience of man. Though we are finite and cannot perceive all relations, the marks of benevolent design so prevail in all we do perceive, that no mind can reasonably doubt that the whole constitution of things, the course of providence, nay, the ministering of every accident, tends to the shaping, and finishing of GOOD. And it is hence reason perceives, when an apostle said 'God is love,' it is hence we perceive with how much truth he spoke. Indeed it is to 'goodness delighting to exert itself,' to the pure benevolence of the Deity we must look, not only for the origin and spring, but the preservation in being,

* The word repentance is used in its most comprehensive sense, denoting both sorrow for sin and reformation of life.

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the order, and government of all things. For that Almighty God can be benefited, or injured, by the existence or conduct of any part of his creation, is plainly impossible. It cannot, therefore, be too well borne in mind, that whatever he is besides, the ruler of heaven and of earth is a being who has the good of all before him in whatever he does; and that however convenient to the imperfection of our minds, to speak of God's justice, or mercy, his placability or his anger, as distinct attributes, they must all, like the different voices of a chorus, flow with perfect harmony into one. A jar is as fatal in the one case as in the other. When mercy is at variance with justice, it is mercy no longer, but weakness. And justice, the instant it clashes with benevolence, ceases to be justice and becomes cruelty. Though this may easily happen in man, it never can in God; so that whatever be his treatment of sinners, we may be sure, and rejoice, that however just, it cannot be unkind.

But in speaking of the Deity we use the names of human qualities. So far, but no farther, all men are compelled to go, and there is no fault. But some, I think, have taken one step more, and forgetting the change their import must necessarily undergo in passing from a fellow man to a being of all perfections, have attributed to the infinite God, a justice that is merely legal, not a perfect moral justice, and thus made it the justice of altogether such an one as themselves. In respect to an offender against the laws of civil society, it is true, we do not ask whether he has repented of his crime or not. He is punished without regard to the question; and this for two reasons; because, at a human tribunal, his sincerity cannot be thoroughly known, and because, consequently, the good of society can in no other way be secured. But the first reason can be no reason with God; for he knows all, and when the heart is right towards him, one would think it were enough. As to the second, if it is still contended against the free pardon of repented sins, that it is repugnant to the honor and good of God's moral government, we cannot indeed directly contradict, and say positively that it *is* perfectly consistent with both. But it is most certain we can see no good reason why it may not be. To avert the evil consequences of sin without the condition of repentance, would indeed be the confounding of all moral distinctions. But with this condition, it is only restoring the sinner to the favor, which he, to be sure, once justly forfeited, but for which he has again made himself a fit subject, by again becoming good.

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There is no need, however, of resting the argument here, when there are so many and so strong presumptions besides, that God actually does pardon moral offences upon the very terms for which I am contending. To a benevolent being all suffering must in itself be disagreeable. And since punishment is suffering, he must therefore be unwilling to inflict it, whenever it can well be avoided, and always ready to do all to prevent it he can do consistently with the good of its object. Is not this one and a very strong reason to believe that God's government is actually so planned as to admit of the penitent's pardon? It is another, which arises from the common impressions of mankind. Penitence is to man a proper object of compassion, and when he who has injured us, confesses his fault, and not only promises never to repeat the injury, but also makes all the reparation in his power, we should at once be regarded by all as mean and ungenerous, if we refused our instant and full forgiveness. Now we conceive of God's character as the extension and perfection of human qualities; and, constituted as we are, how would it be possible not to think of the Lord of all things irreverently, if he exacted of infinitely his inferiors, who cannot injure him at all, far more rigorous terms than he requires men to do of their equals! Further, and more to the point still; the evil consequences of sin are often removed, even in this life, by repentance alone. Such is the case with the intemperate man, who, breaking through his evil habits and living soberly, becomes a healthful, respectable, and worthy member of that society, of which before he was the dishonor and the pest. Besides, if he who has once sinned, must for all he can ever do, be forever miserable, how shall we account for the fact, that in so far as the penitent cultivates the virtuous affections, he necessarily enjoys the happiness of which those affections are the spring?

Such are but a few of the arguments of unassisted reason in favor of sinners' acceptance with God upon the sole condition of their contrition and reform. But what is the doctrine of revelation? Do the scriptures teach the same as appears so probable to reason?

That God can remit the punishment of moral offences, is abundantly evident from one passage of scripture alone. It is that in which the Deity proclaims himself as the 'Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving

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iniquity, and transgression, and sin.'* It is true it is not here said upon what *terms* he bestows his forgiveness. But the words were spoken soon after the Israelites had manifested their sorrow for their idolatry in respect to the golden calf, and renewed their allegiance to Jehovah. Herein is there not enough to show, that it was simply on account of their repentance and amendment? To the Jews, when beyond measure corrupt and debased, a prophet in the name of the Lord says, 'Cease to do evil, learn to do well,' and soon adds, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;' and in another place, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.'† Again, listen to another prophet still. 'Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live?'‡ Here is evidently no indication that it is because of the sufferings or merits of another person, God sees fit to pardon the offender; and indeed, he who can read the eighteenth chapter of Ezekiel, from which this last text is quoted, and then say that repentance alone cannot, according to the word of God there, procure the pardon of sin, must, it seems to me, have a mind constituted like no other. For if it be true that any thing else was required to give this repentance its efficacy, or to make it consistent with God's justice to receive it as the condition of pardon, it is strange indeed, that at the very moment so much care and pains are taken to state the terms of acceptance clearly and explicitly, it is very strange, I say, that at such a moment the most important of them all should not be so much as even hinted at. Now either the writers of the Old Testament did know, that this something else was required to give guilty man hopes of pardon, or they did not. If they did not, by what finespun subtlety is it to be reconciled, I will not say with the Divine wisdom or goodness, but with mere common honesty, that men should be taught, and urged, and even entreated to rely on that only as a means of pardon, which after all is wholly inadequate, and therefore utterly in vain? But if they did know it, where

* Exod. xxxiv. 6, 7. † Is. i. 16—18, and lv. 7, 8. ‡ Ezek. xviii. 23.

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have they declared the whole counsel of God? In all they have written to instruct the world in the ways of God with men, I cannot discover one single sentence in which this doctrine is once clearly conveyed. They write, however, like men of sincerity. We cannot read their works without believing they spoke from the heart; because they speak *to* the heart so thoroughly and so eloquently. Nay, we cannot refuse our full credit even when one of the most eloquent of them all, in attempting to smother God's inspiration within him, exclaims, 'It becomes within my heart as a burning fire, being pent up within my bones; and though I weary myself with refraining, I find it not in my power!'* How, then, can we imagine them as keeping back the very communication, they must have published, one would think, with the most heartfelt and the holiest joy? But no; the time to announce it had not then come. It was an honor too high, a privilege too glorious for them.

But, 'Verily, I say unto you,' were the words of Jesus, 'among them that are born of women, there hath not risen a greater than John the Baptist.'† Yet he too, who was the voice of one crying, 'Prepare ye the way of the Lord,' pointed the sinner to no way to the kingdom of heaven, but Repentance.‡ The revelation of that far more exceeding one, which I have thus in vain sought throughout the Old Testament, and so far in the New, must therefore have been reserved for the great opener of it, the meek and lowly Jesus himself. He, it will not be disputed, was filled with all the fulness of God, and could not, therefore, lack the knowledge of this. But alas! the prospect of finding it grows fainter and fainter, the nearer we approach to where we were sure it lie. Not one word do I meet with, either before or after his death upon the subject; not one word, which compels me to think he meant to teach God's forgiveness was not ready to be freely bestowed, whenever the sinner showed a change of heart and life. On the contrary, he says, 'If ye forgive men their trespasses, your heavenly Father will also forgive you.'‖ Is it asked on what *terms* we must forgive? He has most plainly told us; 'If thy brother trespass against thee, rebuke him; and if he *repent*, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I *repent*,' it is not added, 'thou shalt insist upon satisfaction, either from him or his friend,' but simply—

* Blayney's translation of Jer. xx. 9.
† Matt. xi. 11.
‡ Matt. iii. 2, 3.
‖ Matt. vi. 14.

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'thou shalt forgive him.'* But shall it be supposed for an instant, that we are exhorted to be more merciful than God?

In fine, how could a stronger testimony be borne, not only to the fact that God does, but that he is ever ready, and, as it were, eager, to pardon the returning sinner simply for his repentance, than Jesus Christ has himself borne in the parable of the prodigal son? Here was no waiting till some fellow being had felt the full weight of the father's wrath and displeasure against the waster of his goods, and ungrateful injurer of his honor; no ingenious and selfdeceiving 'plan' contrived, that he might *reputably* receive him again to his favor. 'But when he was yet a great way off,—he had compassion and ran, and fell on his neck, and kissed him;' and all the explanation of such conduct that is given, is—'This my son was dead, and is alive again; he was lost, and is found!'† This, I conceive, is decisive, and I will quote no more. In all his discourses, Christ speaks of repentance and good works, or moral virtue and piety, like the teachers sent from God who went before him, as being all God requires for his mercy and favor, without so much as a hint of any thing more being required. Surely a doctrine, which, like this, is not only clearly expressed in many plain texts of scripture, but which also so enters into the very composition and grain, if I may so say, of its whole language, is not to be given up for one, which, like that I have stated above, is so repugnant to reason, in its tendency so extremely licentious, and depending for its whole support upon wrong metaphysically drawn views of God's attributes, a few metaphorical expressions, which interpreted upon juster principles, would fairly make against it, and fancied types that bear but very little resemblance in any point, and, in the point most essential, no resemblance at all to what they are asserted to typify.‡

But my limits warn me to conclude. The doctrine I have

* Luke xvii. 3, 4. † Luke xv.

‡ To answer objections to the position I have been maintaining, which arise from the sacrifices and atonements of the Mosaic ritual, asserted to be a prefiguration of the great sacrifice of the Messiah, and to explain, in consistency with that position, the language of the scriptures respecting the death of Christ, shall be the task of another essay. In the mean time, I would refer the readers of the Christian Examiner to an article on the question, 'Was Jesus Christ a literal Sacrifice?' which appeared in the fourth volume of the Christian Disciple, (new series.) It is an article I have never seen answered, and which I believe never can be answered.

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been opposing, I know to be the popular belief of the day. But it is contrary to the course of God's providence, that error should be permanent. At the first springing up the tare can hardly be known from the wheat. But before the harvest, it has taken its distinguishing form and proportions, and then comes the reaper and it is separated for the fire. So it is with the word of God. It must prosper in the thing whereunto he sent it. It cannot return unto him void. Error and delusion may live with it undetected for a while. But for these there remaineth a judgment, and let not him who seeth them prosper, despair. 'Every strong delusion, every mere device of the human understanding or of the human passions, shall at one time or another be utterly destroyed from the presence of the Lord, and truth and goodness be all in all. For the spirit of life from Almighty God shall enter into them, and they shall stand upon their feet.'

Collections.

[The following paragraphs are taken from the last chapter of Sir Thomas Browne's curious tract, intitled, '*Hydriotaphia, Urne-Buriall, or a Discourse of the Sepulchrall Urnes, &c.*' written soon after some ancient Roman urns were dug up in Norfolk in 1658. The tract examines the substances these urns contained, gives an account of the funeral rites of the ancients and their various treatment of the dead, traces many of the burial ceremonies of Christians back to pagan times, and closes with the following reflections.]

Now since these dead bones have already outlasted the living ones of Methuselah, and in a yard under ground and thin walls of clay, outworn all the strong and spacious buildings above it, and quietly rested under the drums and tramplings of three conquests; what prince can promise such diuturnity unto his relics, or might not gladly say,

Sic ego componi versus in ossa velim.—*Tibull.*

Time, which antiquates antiquities, and hath an art to make dust of all things, hath yet spared these minor monuments. In vain we hope to be known by open and visible conservatories,

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when to be unknown was the means of their continuation, and obscurity their protection. If they died by violent hands, and were thrust into their urns, these bones become considerable, and some old philosophers would honor them, whose souls they conceived most pure, which were thus snatched from their bodies, and to retain a stronger propension unto them; whereas they wearied left a languishing corpse, and with faint desires of reunion. If they fell by long and aged decay, yet wrapt up in the bundle of time, they fell into indistinction, and make but one blot with infants. If we begin to die when we live, and long life be but a prolongation of death, our life is a sad composition; we live with death, and die not in a moment. * * *

If the nearness of our last necessity, brought a nearer conformity unto it, there were a happiness in hoary hairs, and no calamity in half senses. But the long habit of living indisposeth us for dying; when avarice makes us the sport of death; when David grew politickly cruel; and Solomon could hardly be said to be the wisest of men. But many are too early old, and before the date of age, Adversity stretcheth our days. * * But the most tedious being is that which can unwish itself, content to be nothing, or never to have been, which was beyond the malcontent of Job, who cursed, not the day of his life, but his nativity; content to have so far been, as to have a title to future being; although he had lived here but in a hidden state of life, and as it were an abortion.

* * * What time the persons of these ossuaries entered the famous nations of the dead, and slept with princes and counsellors, might admit a wide solution. But who were the proprietaries of these bones, or what bodies these ashes made up, were a question above antiquarism, not to be resolved by man. Had they made as good provision for their names, as they have done for their relics, they had not so grossly erred in the art of perpetuation. But to subsist in bones, and be but pyramidally extant, is a fallacy in duration. Vain ashes, which, in the oblivion of names, persons, times, and sexes, have bound unto themselves a fruitless continuation, and only arise unto late posterity, as emblems of mortal vanities, antidotes against pride, vainglory, and madding vices! Pagan vainglories, which thought the world might last forever, had encouragement for ambition, and finding no Atropos unto the immortality of their names, were never damped with the necessity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their

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vainglories, who, acting early and before the probable meridian of time, have by this time found great accomplishment of their designs, whereby the ancient heroes have already outlasted their monuments, and mechanical preservations. But in this latter scene of time, we cannot expect such mummies unto our memories, when ambition may fear the prophecy of Elias,* and Charles the Fifth can never hope to live within two Methuselahs of Hector.†

And therefore restless inquietude for the diuturnity of our memories; unto present considerations, seems a vanity almost out of date, and superannuated piece of folly. We cannot hope to live so long in our names, as some have done in their persons. One face of Janus holds no proportion to the other. It is too late to be ambitious. The great mutations of the world are acted, or time may be too short for our designs. To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations, in the advent of the last day, were a contradiction to our beliefs. We, whose generations are ordained in this setting part of time, are providentially taken off from such imaginations; and being necessitated to eye the remaining particles of futurity, are naturally constituted unto thoughts of the next world, and cannot excusably decline the consideration of that duration, which maketh pyramids pillars of snow, and all that is past a moment.

Circles and right lines limit and close all bodies, and the mortal rightlined circle‡ must conclude and shut up all. There is no antidote against the opium of time, which temporally considereth all things. Our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors. Gravestones tell truth scarce forty years.§ Generations pass while some trees stand, and old families last not three oaks. To be read by bare inscriptions like many in Gruter;‖ to hope for eternity by enigmatical epithets, or first letters of our names; to be studied by antiquaries, who we

* That the world may last but six thousand years.

† Hector's fame lasting above two lives of Methuselah, before that famous Prince [Charles] was extant.

‡ Θ the character of death.

§ Old ones being taken up, and other bodies laid under them.

‖ Gruteri Inscriptiones Antiquæ.

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were, and have new names given us like many of the mummies, are cold consolations unto the students of perpetuity, even by everlasting languages.

To be content that times to come should only know there was such a man, not caring whether they knew more of him, was a frigid ambition in Cardan.* Who cares to subsist like Hippocrates' patients, or Achilles' horses in Homer, under naked nominations, without deserts and noble acts, which are the balsam of our memories, the Entelechia and soul of our subsistences? To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name, than Herodias with one. And who had not rather have been the good thief, than Pilate?

But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. Who can but pity the founder of the pyramids? Herostratus lives that burnt the temple of Diana; he is almost lost that built it. Time that spared the epitaph of Adrian's horse, confounded that of himself. In vain we compute our felicities by the advantage of our good names, since bad have equal durations; and Thersites is like to live as long as Agamemnon, without the favor of the everlasting register. Who knows whether the best of men be known? or whether there be not more remarkable persons forgot, than any that stand remembered in the known account of time? The first man had been as unknown as the last, and Methuselah's long life had been his only chronicle.

Oblivion is not to be hired. The greater part must be content to be as though they had not been; to be found in the register of God, not in the record of man. Twentyseven names make up the first story, and the recorded names ever since contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the equinox? Every hour adds unto that current arithmetic, which scarce stands one moment. And since death must be the Lucina of life, and even pagans could doubt whether thus to live, were to die; since our longest sun sets at right descensions, and makes but winter arches, and therefore it cannot be long before we lie down

* Cuperem notum esse quod sim, non opto ut sciatur qualis sim. Card in vita propria.

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in darkness, and have our light in ashes; since the brother of death daily haunts us with dying mementoes, and time that grows old itself, bids us hope no long duration; diuturnity is a dream and folly of expectation.

Darkness and light divide the course of time, and oblivion shares with memory, a great part even of our living beings. We slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us, or themselves. To weep into stones are fables. Afflictions induce calosities, miseries are slippery, or fall like snow upon us, which notwithstanding is no stupidity. To be ignorant of evils to come, and forgetful of evils past, is merciful provision in nature, whereby we digest the mixture of our few and evil days, and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions.

A great part of antiquity contented their hopes of subsistency with a transmigration of their souls; a good way to continue their memories, which having the advantage of plural successions, they could not but act something remarkable in such variety of beings, and enjoining the fame of their passed selves, make accumulation of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the public soul of all things, which was no more than to return into their unknown and divine original again. Ægyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistences, to attend the return of their souls. But all was vanity, feeding the wind, and folly. The Egyptian mummies, which Cambyses or time hath spared, avarice now consumeth. Mummy is become merchandise, Mizraim cures wounds, and Pharaoh is sold for balsams.

In vain do individuals hope for immortality, or any patent from oblivion, in preservations below the moon. Men have been deceived even, in their flatteries, above the sun, and studied conceits to perpetuate their names in heaven. The various cosmography of that part hath already varied the names of contrived constellations; Nimrod is lost in Orion, and Osyris in the Dogstar. While we look for incorruption in the heavens, we find they are but like the earth; durable in their main bodies, alterable in their parts; whereof besides comets and new stars, perspectives begin to tell tales; and the spots

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that wander about the sun, with Phaeton's favor, would make clear conviction.

There is nothing strictly immortal, but immortality; whatever hath no beginning may be confident of no end. All others have a dependent being, and within the reach of destruction, which is the peculiar of that necessary essence that cannot destroy itself, and the highest strain of omnipotency to be so powerfully constituted, as not to suffer even from the power of itself. But the sufficiency of christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration; wherein there is so much of chance that the boldest expectants have found unhappy frustration, and to hold long subsistence, seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave; solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature!

Life is a pure flame, and we live by an invisible sun within us. A small fire sufficeth for life; great flames seemed too little after death, while men vainly affected precious pyres, and burned like Sardanapalus; but the wisdom of funeral laws found the folly of prodigal blazes, and reduced undoing fires unto the rule of sober obsequies, wherein few could be so mean as not to provide wood, pitch, a mourner, and an urn.

* * * *

While some have studied monuments, others have studiously declined them; and some have been so vainly boisterous, that they durst not acknowledge their graves; wherein Alaricus seems most subtle, who had a river turned to hide his bones at the bottom. Even Sylla, that thought himself safe in his urn, could not prevent revenging tongues, and stones thrown at his monument. Happy are they whom privacy makes innocent! who deal so with men in this world, that they are not afraid to meet them in the next! who when they die, make no commotion among the dead, and are not touched with that poetical taunt of Isaiah.†

Pyramids, arches, obelisks, were but the irregularities of vainglory, and wild enormities of ancient magnanimity. But

† Isa. xiv.

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the most magnanimous resolution rests in the christian religion, which trampleth upon pride, and sits on the neck of ambition, humbly pursuing that infallible perpetuity, unto which all others must diminish their diameters and be poorly seen in angles of contingency.*

* * * *

To subsist in lasting monuments, to live in their productions, to exist in their names, and predicament of chimeras, was large satisfaction unto old expectations, and made one part of their elysiums. But all this is nothing in the metaphysics of true belief. To live indeed, is to be again ourselves, which being not only a hope, but an evidence in noble believers, it is all one to lie in St Innocent's churchyard, as in the sands of Egypt; ready to be any thing, in the ecstasy of being ever, and as content with six foot as the mole of Adrianus.

False Pretences to Religion.

Among all birds that we know, there is not any that seems of so elevated, and I had almost said heavenly a nature, as the lark; scarce any give so early and so sweet a welcome to the springing day; and that which I was just now gazing on, seemed so pleased with the unclouded light, that she sang as if she came from the place she seemed going to; and during this charming song, she mounted so high, as if she meant not to stop till she had reached that sun, whose beams so cherished and transported her; and in this aspiring flight she raised herself so high, that though I will not say, she left the earth beneath her very sight, yet I may say, that she soared quite out of ours. Yet, when from this towering height she stooped to repose or solace herself upon the ground; or else, when to seize upon some worthless worm, or other wretched prey, she lighted on the ground, she seemed so like the earth that was about her, that I believe you could scarce discern her from its clods; whereas other birds, that fly not half so high, nor seem anything near so fond of the sun, do yet build their nests upon trees, the lark does as well build hers on the ground, as look like a part of it.

* Angulus contingentiæ, the least of angles.

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Thus I have known, in these last and worst times, many a hypocrite, that when he was conversant about sublimer objects, appeared, as well as he called himself, a saint; nothing seemed so welcome to him as new light; one might think his lips had been touched with a coal from the altar, his mouth did so sweetly show forth God's praise and sacred dispensations. In sum, take this hypocrite in his fit of devotion, and to hear him talk, you would think that if he had not already been in heaven, at least he would never leave mounting till he should get thither. But when the opportunities of advantaging his lower interests called him down to deal about his secular affairs here below, none appeared more of a piece with the earth than he; and he seemed, in providing for his family, to be of a meaner and a lower spirit than those very men whom in discourse he was wont to undervalue, as being far more earthly than himself.

Since we know, * * that the best things corrupted prove the worst, it can be no disparagement to piety, to acknowledge that hypocrisy is a vice which you cannot too much condemn; and when the pretending to religion grows to be a thing in request, many betake themselves to a form of religion, who deny the power of it; and some, perchance, have been preferred less for their Jacob's voice than for their Esau's hands.

But, * * let us not, to shun one extreme, fondly run into the other, and be afraid or ashamed to profess religion, because some hypocrites did *but* profess it! His course is ignoble and preposterous, that treads in the paths of piety, rather because they lead to preferment than to heaven; but yet it is more excuseable to live free from scandal, for an inferior end, than not to live so at all; and hypocrites can as little justify the profane as themselves. It may be, that all who own religion are not pious; but it is certain that he who scorns to own it must be still less so. If scoffers at piety should succeed the pretenders to it, they cannot be said, as sometimes they would be thought, to be an innocent sort of hypocrites, that are better than they seem; for scandal is a thing so criminal and contagious, that whosoever desires and endeavours to appear evil, is so.

To refuse to be religious, because some have but professed themselves to be so, is to injure God because he has already been injured. A skilful jeweller will not forbear giving great

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rates for necklaces of true pearl, though there may be many counterfeits for one that is not so. Nor are the right pearls a whit the less cordial to those that take them, because the artificial pearls, made at Venice, consisting of mercury and glass, for all their fair show, are rather noxious than medicinal. Indeed, our knowledge that there are hypocrites, ought rather to commend piety to us, than discredit it; since as none would take the pains to counterfeit pearls, if true ones were not of value, so men would not put themselves to the constraint of personating piety, if that itself were not a noble quality. Let us then, * * fly as far as you please from what we detest in hypocrites; but then let us consider, what it is that we detest; which being a base, and, therefore, false pretence to religion, let us only shun such a pretence, which will be best done by becoming real professors of the thing pretended to.

Boyle's Reflections.

Poetry.

[The following is a specimen of 'An amended Version of the Book of Job,' made upon the basis of the one commonly received, and exhibiting the best results of modern criticism upon that admirable poem. By printing convenient portions of it in different numbers of our Journal, we once hoped to have presented the whole of it to our readers. But the Translator has concluded to publish it in another form, and, if it exhibit throughout the ability discovered in the very considerable portion of it we have examined, it will, in our judgment, do honor not only to him, but to the University with which he is connected. If our readers will compare this chapter as it here stands with the version of it in their Bibles, they must acknowledge a most striking improvement.]

THE THIRD CHAPTER OF JOB.

1. At length Job opened his mouth and cursed his day.
2 And Job exclaimed and said,

3 Perish the day in which I was born,
And the night which said, 'A man child is brought forth!'
4 Let that day be darkness;
Let not God regard it from above;
Yea, let not the light shine upon it!

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5 Let darkness and the shadow of death dishonor it;
Let a cloud dwell upon it;
Let the deadly heats of the day terrify it!
6 As for that night, let darkness seize upon it;
Let it not rejoice among the days of the year;
Let it not come into the number of the months!
7 O let that night be solitary,
Let there be in it no voice of joy;
8 Let the sorcerers of the day curse it,
Who are able to raise up the Leviathan!
9 Let the stars of its twilight be darkened,
Let it long for light and have none,
Neither let it see the eyelids of the morning!
10 Because it shut not up the doors of my mother's womb,
And hid not trouble from mine eyes.
11 Why died I not at my birth?
Why did I not expire when I came forth from the womb?

NOTES.

v. 5—'shadow of death.' By this expression nothing more than 'thick darkness' is denoted.

v. 6—'rejoice.' יָחַד is the future, by Apocope, from חָדָה 'to rejoice,' which see in Gesenius' Lexicon.

v. 7—'solitary.' Otherwise 'barren, unfruitful.' The word occurs elsewhere only in Ch. xv. 34, xxx. 3, and Is. xlix. 21.

v. 8—'Leviathan.' In all the other parts of scripture, in which the word thus rendered occurs, it denotes an animal; most probably, the crocodile. Nearly all the ancient versions, and nearly all the modern critics, consider it as the name of an animal here. The verse refers probably to a class of persons supposed to have power to make any day fortunate or unfortunate, to control future events, and even to raise up the most terrific monsters from the deep. Balaam, whom Balak sent for to curse Israel, affords evidence of the existence of a class of persons, who were supposed to be capable of producing evil by their imprecations. Numb. xxii. 10, 11. For another explanation, see Rosenmuller's Commentary.

v. 9—'eyelids of the morning.' This is the literal version, and contains an image too beautiful to be thrown away. It is found also in Sophocles, Antig. l. 103.

Ἐφάνθης νυν', ὦ χρυσέα
Ἀμέρας βλέφαρον.

Also in Milton's Lycidas,

'ere the high lawns appeared
Under the opening eyelids of the dawn,
We drove afield.'

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12 Why did the lap receive me,
And why the breasts, that I might suck?
13 For then should I have lain down and been quiet;
I should have slept; then had I been at rest,
14 With kings and counsellors of the earth,
The repairers of desolated places;
15 Or with princes that had gold,
And filled their houses with silver;
16 Or as an hidden untimely birth I had perished,
As infants which never saw the light.
17 There the wicked cease from troubling,
There the weary are at rest.
18 There the prisoners rest together;
They hear not the voice of the oppressor.
19 The small and the great are there;
And the servant is free from his master.
20 Why is light given to him that is in misery,
And life to the bitter in soul,
21 Who long for death, and it cometh not,
And dig for it more than for hid treasures;
22 Who rejoice exceedingly,
Yea, exult, when they can find the grave?
23 Why is light given to a man, from whom the way is hid,
And whom God hath hedged in?
24 For my sighing cometh before I eat,
And my groans are poured out like water.
25 For that which I dreaded is come upon me;
That which I greatly feared hath happened unto me.
26 I have no peace, nor quiet, nor respite;
Misery is come upon me.

v. 12—'receive me.' The word 'prevent,' in the time of king James's translators, had a meaning nearly equivalent to that of the present version. It then meant 'to come before,' 'to anticipate,' from *prævenio*. See Ps. xxi. 4.

v. 14—'The repairers,' &c. who were great in resources, and high in public estimation. See Is. lviii. 12. lxi. 4. Ezek. xxxvi. 10. 'For themselves,' retained in the common version, is pleonastic, according to a known Hebrew idiom. See Stuart's Gram. §. 210. n. 3. Other explanations may be seen in Rosenmuller.

v. 23—'the way is hid.' The general meaning of the first part of the verse is the same as that of the second. The verse refers to one who can find no way of escape from his calamities, which are represented as surrounding him like a wall or hedge.

v. 26—The use of the preter for the present, when the verb denotes a state of being or action, is well known. See Stuart's Gram. §192.

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LIFE AND DEATH.

FROM THE NEW MONTHLY MAGAZINE.

O FEAR not thou to die!
But rather fear to live; for Life
Has thousand snares thy feet to try
By peril, pain, and strife.
Brief is the work of Death;
But Life! the spirit shrinks to see
How full ere Heaven recalls the breath,
The cup of woe may be.

O fear not thou to die!
No more to suffer or to sin;
No snares without thy faith to try,
No traitor heart within;
But fear, oh! rather fear
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From Heaven thy heart that wean.

Fear lest in evil hour,
Thy pure and holy hope o'ercome
By clouds that in the horizon lower,
Thy spirit feel that gloom,
Which over earth and heaven
The covering throws of fell despair,
And deem itself the unforgiven,
Predestined child of care.

O fear not thou to die!
To die, and be that blessed one,
Who, in the bright and beauteous sky,
May feel his conflict done;
Who feels that never more
The tear of grief or shame shall come,
For thousand wanderings from that Power,
Who loved, and called him home.

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Review.

ART. XI.—*The Forest Sanctuary; and other Poems.* By Mrs HEMANS. 8vo. pp. 205. London. John Murray.

THE writings of Mrs Hemans have been so justly estimated in this country, that any praise of ours can be little more than an echo of the public voice. Her poetry, so full of deep sentiment, so pure, and elevating, calls up images and emotions, like those with which we view the brilliancy of the evening star in the stillness of a summer night. It allies itself to every thing belonging to the better part of our nature. Her poems, indeed, are of unequal merit. In some of them, as the Voice of Spring and the Revellers, the conception is so imaginative, and there is such freedom of execution, that they approach nearer than almost any other poetry, to giving in words the very forms of thought and imagination. The imperfection of language, the embarrassments of versification, all that is material and mechanical disappears; and the vision floats before us 'an aery stream.' There is a correspondence of all the parts, contributing to a common effect; the flow and expression of the language is in accordance with the thought and sentiment; and the right tone of feeling, true to nature and virtue, is heard throughout, without failure or exaggeration. With this unbroken unity of character, her finer poems 'discourse most eloquent music.' The charm is found equally in others, very different from the two just mentioned. It appears, for instance, in the verses on a dead infant, suggested by one of Chantrey's statues, beginning, 'Thou sleepest; but when wilt thou wake, fair child?' The marble of Chantrey can hardly have more of calm, monumental, melancholy beauty than these lines. It appears again in the dreamy and shadowy flow of images through her Elysium, over which is diffused so much truth and tenderness of feeling; in the rapid and strong conception, and lofty sentiment of her Pilgrim Fathers; in the solemn and gloomy grandeur of her Treasures of the Deep; in her magnificent reply to the question, Where slumber England's dead? and in the agony and triumph of moral energy in her Gertrude. The subject of these last verses might have seemed too horrible for poetry; but with the commanding power of

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true genius, and the strong sympathy of high feeling, she has brought to view all its moral sublimity; throwing a pall over what is hideous in physical suffering. But besides the poems entitled to be placed in the same class with those which have been named, there are others written with far less display of genius, but pleasing, correct, in good taste, elegant, or animated. These would have entitled their author to a distinguished rank among living poets. Those of a higher order, and there are many such, are permanent accessions to the literature of the world. They have increased the means of human refinement and virtue.

In estimating the value of poetry, and the same is true of eloquence, the highest excellencies have not always been properly regarded. On the contrary, qualities opposite to them give to many a certain kind of pleasure, and have been objects of admiration. The highest excellencies of the poet, or of the eloquent writer, are truth, in a very extensive sense of the term, and moral beauty and sublimity. In other words, that poetry or eloquence is most excellent, which is most adapted to give pleasure to him, who apprehends and feels most justly as a moral and intellectual being. To this end, it must discover truth of perception, showing a just and full apprehension of the nature and relations of things. It must be characterized by truth of imagination. The ideal forms which it presents, as images of real existences, must be only nature fully developed, and freed from all foreign and incongruous modifications; and the boldest combinations of qualities which it creates, must be possible and consistent. It must have truth of sentiment; expressing throughout a conformity of the judgment and taste of the writer, to the laws of the moral universe in their numberless bearings. It must display truth of feeling, a pervading mind, vividly and delicately sensible to the real character of the objects with which it is conversant; and with powers and affections so controlled and self-balanced, as to be affected neither in a different mode from what it ought to be, nor too much, nor too little. As regards truth of expression, it requires a a full knowledge and mastery of language, an acquaintance with the true meaning of words, and with the various associations which throw on them a reflected coloring; a command of imagery, and of the other modes of speech in which feeling and emotion express themselves; and, in general, a control of all the means with which language furnishes us, of

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directly or indirectly communicating to the minds of others the very thoughts and affections of our own. When resolved into their elements, perfect poetry and perfect eloquence are only perfect truth, perceived and felt in all its relations. Their object is to make known to us in its real nature and power what exists, or what it is possible may exist. Fictions, images, figures, the boldest and most imaginative, are, in their proper use, but means of expressing what is essentially true, in a manner more delightful or impressive, that is, in a manner better corresponding to its actual character. They are beautiful hieroglyphics, teaching wisdom and virtue.

Truth in the abstract, as we are now considering it, is violated by exaggerated statements and descriptions; by extravagant expressions of feeling or passion; by exhibiting fictitious characters and combinations of qualities, such as do not exist, and such as it is impossible should exist; by giving a deceptive aspect and coloring to moral feelings, dispositions, and habits, and thus disguising what is evil and good; by presenting a partial and erroneous view of a subject accommodated to some particular purpose; by the expression, direct or indirect, of a false taste, an unsound judgment, or perverted affections; and, in a few words, by every thing which discovers a vicious, a narrow, a prejudiced, or an ignorant mind.

But supposing one to think, to feel, and to express himself with truth; supposing him to be thus far gifted as a poet; what are the most noble and affecting objects with which his mind can be conversant, and which he can make the subjects of his art? They are those of a moral nature; the beautiful and the sublime in the moral world. All merely physical deformity is inoffensive, compared with moral deformity. All merely physical beauty is faint, compared with moral beauty. Moral nature is the most interesting object of contemplation; and the most delightful is moral goodness, in all its inexhaustible variety of exhibition, from the laughing smile of innocent childhood, up to the stern resolve of him 'by neither number nor example, wrought to swerve from truth;' or manifested in its highest and most solemn display, as the life, light, and blessing of the universe. The stronger perception and feeling we have of loveliness or its awfulness, the nearer we have approached its the perfection of our nature. We see all the forms of beauty, attracted toward it, connected with it, or melting into it, as their perfect display. All that is permanently pleasing or ennobling consists in, or is associated with, moral good-

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ness; all that is permanently odious and degrading consists in, or is connected with, moral evil. It is to moral associations, as is well known to all who have studied the principles of taste, that the natural world owes its greatest charms. It has power over us, principally as a collection of symbols and emblems representing moral qualities, or suggesting them to the imagination. The modes of moral beauty and sublimity, of what is agreeable, excellent, or ennobling, are numberless; and may be brought before us in many ways. The spirit which has power to touch the heart, may breathe in a song of tenderness and disinterested affection, or be heard in the clarion voice, of power 'to cheer in the mid battle;' it may gather round the grave the sorrows, recollections, and hopes of an immortal being; it may give energy to language to lift the soul to its God; it may utter the earnest tones of persuasion; it may communicate an irresistible force to reasoning; it may speak in strong indignation; it may pour moral life through a tale of fiction, and it may give a sublime interest to what without it would be only painful, the description of human suffering and misery. In this its power is conspicuously shown. Scenes of suffering become fit subjects for poetry or fiction, principally, because they afford an opportunity for the exhibition of high and uncommon virtues. The delight with which we contemplate these virtues, and our sympathy with them, counteract and control the pain, which alone might be otherwise felt from our sympathy with the sufferings described.

In the drama, in fictitious narrative, or whenever the poet brings before us imaginary characters, moral truth and beauty consist in representing them with such qualities as are congruous to each other, and may exist together; and in exhibiting these qualities, such as they are, accompanied with their proper effects. The writer must present no deceptive portraitures of our moral nature. He must show what is good as good, and what is evil as evil. The proper purpose of his imaginary world and the beings of his creation, is to give a connected, complete, distinct, and striking view of characters, qualities, actions, and their consequences, which in the real world, we see only in an imperfect state, partially and by glimpses, implicated in many accidental connexions, and operating obscurely through a course of years. If he accomplish this purpose, his pictures are true to nature; they embody the results of human observation and experience,

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and they correspond, therefore, to the lessons of wisdom and virtue.

Thus then, to use the terms in their most extensive sense, the just conception and true expression of moral goodness, constitute the supreme excellence of poetry; and unless it possess this excellence in some degree or other, poetry is of little worth. The strain which is heard must be in accordance with the harmony of the universe, with the music of its unseen spheres; or it will be only discord to him, who has so raised himself, that his ears are open to that solemn sound. There can be nothing beautiful which is opposite in its nature to the highest beauty; but many inferior things may partake of its reflected lustre, or have an according beauty of their own. The shells and shining pebbles on the seashore, which, as Cicero tells us, Scipio and Lælius stooped to pick up, with the feelings of boyhood returning upon them, *incredibiliter repuerascere soliti*, may please us with their fine forms and colors, and awaken a train of touching thoughts and recollections, even while the unbounded ocean spreads before us, a visible emblem of infinity, brilliant with a flood of light, and rolling, with ceaseless sound, its eternal and evervarying waves. Moral excellence, though the highest, is not the only source of refined and innocent gratification in the world of the imagination any more than in the real world. Unfortunately too, in correspondence with what we find in the real world, the pleasure which poetry affords, may arise from the gratification of depraved passions, and a corrupt taste. It may be admired for qualities the very opposites of those which constitute its preeminent worth. It may be made to minister to evil, as well as good; and its services, in the one case, as in the other, will have their reward. The taste of a man is formed upon his character, or rather it is only an expression of his character. Individuals will be gratified by the same objects presented to their imagination, as gratify their inclinations and appetites in real life, and with the expression of those emotions and passions which they are accustomed to indulge. The profligate will be pleased with what is licentious; the illtempered man, with virulent sarcasm; the unprincipled, with the levity that regards nothing as serious; the irreligious man, with profaneness; the disappointed and envious, with the bitter language of discontent and misanthropy; and thus, in these and in other instances, gross faults may form with certain readers the chief recommendation

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of a work. They have sometimes contributed much to the temporary popularity of writings.

The skill of the artist, likewise, may be shown, when the subject about which it is employed is offensive; and the perception of the skill of the artist constitutes one of the principal sources of the pleasure afforded by a work of art. The display of intellectual power, of the mastery of mind, is, intrinsically, a source of elevating and grateful feelings. We sympathize with the energy which we perceive in action. But the highest gratification from this source can be afforded, only when the faculties of the mind are employed about subjects worthy of the intellectual and moral nature of man. He who has no taste for the highest beauty, can have but an imperfect perception even of its inferior modes; and must therefore want the power of giving their just expression. He who does not sympathize strongly with what is most excellent or lovely, and consequently what is most delightful, in character, can have but little skill in portraying it. His powers, however great, must be limited to a narrow circle. He cannot represent to us the finer and nobler forms of man's nature, though he may give a striking picture of it as disfigured and imperfect, and distorted by the violence of passion. Moral goodness admits of an indefinite variety of modifications and degrees, according to the intellectual power of the mind in which it resides. As we advance in improvement, new views of it present themselves; we perceive more clearly its extent and relations; our judgment is more correct, our moral sensibility becomes more delicate, the disguise which had concealed passions and failings, and perhaps made them appear as virtues, drops off; the incongruities of character pass away; we are acting in a higher sphere, and our hopes, affections, tastes, and motives are changed. The perfect exercise of moral goodness supposes the exercise of the highest intellect. It cannot be conceived of by a mind of a much lower order. It cannot, therefore, be depicted by such a mind. Wherever, then, it is beautifully or strikingly exhibited in thought or action, there the finest and rarest powers of intellect are displayed. The passages which touch us deeply by their moral beauty or sublimity stand out from the common mass of literature. A single trait of this kind is of more value than many volumes, which still maintain their place upon our shelves. How few readers are there of Corneille's *Horace*, who remember a single passage of that play, except

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the burst of moral grandeur in the famous 'Qu' il mourut'? The whole sixty plays of Beaumont and Fletcher would be dearly purchased by the loss of Milton's Comus. 'The story of La Roche is worth half the volumes of English periodical papers; and who would part with the lovely vision of Grace Nugent, to save from destruction all the novels written before the age of Miss Edgeworth.

The difficulty of attaining to any high degree of moral beauty or sublimity, in works of imagination or eloquence, and the rare genius which it requires, may appear from the unsuccessful attempts which have been made. There is a crowd of writers, who, with the best intentions, have failed from incorrectness of judgment and moral taste, from the imperfection and narrowness of their views, from their coldness, their want of imagination, or from some inability to communicate to others what they themselves perceived and felt. In those works of eloquence which are directly addressed to men as immortal beings, in the sermons of Christian preachers, we might expect some near approach to that most excellent quality of writing which has been described. But one may read many volumes of English sermons, composed by writers of no mean talents, without finding a single passage which thrills the heart, or has any inspiring power. In fiction it has been said, that the exhibition of a perfect character is uninteresting and unnatural. But the perfection of our nature, is in no proper sense of the word unnatural;—*est autem virtus nihil aliud quam in se perfecta, et ad summum perducta natura*;—and if the attempts to exhibit the most pleasing, and the most admirable qualities, as embodied in an individual, have been uninteresting; it is not because they have been executed, but because they have failed. The failure, indeed, has often been striking. There are religious novels, for instance, in which the individual intended as an example of Christian excellence, is represented as narrow-minded, with erroneous views of religion and duty, and somewhat ostentatious, dogmatical, and censorious. Richardson was not a writer of ordinary powers; and in his Sir Charles Grandison he has endeavoured to give us in the best manner, his finest conceptions of moral excellence. There is much to admire and to be pleased with. But the virtues of Sir Charles are those which flow from unvaried prosperity, not the highest, nor the most difficult, nor the most interesting. He is so lauded and adored, that the reader grows

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weary and almost splenetic with his praises; and when we have laid aside the volumes, the author's *beau ideal* of moral beauty leaves scarcely any other image in the mind, except that of a very rich, very fortunate, well principled, well intentioned, well behaved, and rather formal gentleman, who, we fear, will be made a little self-conceited by the admiration of all about him. That genius and elevation of soul which might enable one to portray a character morally perfect, to bring down from heaven *expletam et perfectam formam honestatis*, is perhaps as little likely to be found as such a character itself; and if the perfection of man's nature were really presented to our minds, it would probably be very different from all ordinary conceptions of it; far more sublime as well as more lovely. To use again the language of Cicero, whom we have been led to quote so often, because he expresses the truest and noblest sentiments with the most splendid and glowing eloquence, it would appear *quiddam amplum atque magnificum, omnia humana non tolerabilia solum, sed etiam levia ducens, altum quiddam et excelsum, nihil timens, nemini cedens, semper invictum;* 'something grand and magnificent, regarding all the accidents of life as not only tolerable but of light concern, something high and exalted, fearing nothing, yielding to no one, always unconquered.'

The characters presented to us by poetry and fiction excite our interest in them, and give us direct pleasure in their contemplation, from the same qualities of mind and heart, as individuals in real life. The just exhibition of vicious character, may afford us pleasure, but it is a pleasure of a different kind, inferior in its nature. But it is not by the full exhibition of particular characters, alone, that poetry is adapted to delight, but by every thing which accords with our moral and intellectual nature as it unfolds itself in its progress toward unlimited improvement. But few poets, however, have felt that in this consisted the excellence and the power of their art.

Moral beauty being the highest beauty, it follows that a correct and refined moral taste is the most important constituent of a correct and refined taste in literature. Literary taste, without it, must be essentially defective and incorrect. As the expression of moral goodness in some form or another, constitutes a principal charm in almost every work of art, adapted to afford much gratification to a mind of large views and just sentiments, he, who has not a correct perception and strong feeling of its

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excellence, is disqualified to judge of poetry or eloquence. He is deficient in the sense most requisite. For him to attempt it is something, as if a blind man were to undertake to judge of the beauty of the visible world.

Most readers will probably have anticipated the remark which we are about to make, that the works of Mrs Hemans are eminently distinguished by moral beauty, and the noble expression of high sentiments. Images of what is lovely, affecting, and glorious in human character are reflected from her mind as from an unsullied mirror. Of this her last volume affords some of the most striking examples. It is the praise of this lady, that her literary course has been one of continual improvement. With the exception, perhaps, of her tragedies, she has, heretofore, given to the world no long poem of equal power with her Forest Sanctuary. The argument of this poem is thus stated.

'The following poem is intended to describe the mental conflicts, as well as outward sufferings, of a Spaniard, who, flying from the religious persecutions of his own country in the sixteenth century, takes refuge with his child in a North American forest. The story is supposed to be related by himself amidst the wilderness which has afforded him an asylum.'

It commences with some verses in which domestic scenes and affections are called up in all their tenderness and beauty, and with all their power to touch the heart of an exile.

The voices of my home!—I hear them still!
They have been with me through the dreamy night—
The blessed household voices, wont to fill
My heart's clear depths with unalloy'd delight!
I hear them still, unchang'd:—though some from earth
Are music parted, and the tones of mirth—
Wild, silvery tones, that rang through days more bright!
Have died in others,—yet to me they come,
Singing of boyhood back—the voices of my home!

They call me through this hush of woods, reposing
In the grey stillness of the summer morn,
They wander by when heavy flowers are closing,
And thoughts grow deep, and winds and stars are born;
Ev'n as a fount's remember'd gushings burst
On the parch'd traveller in his hour of thirst,
E'en thus they haunt me with sweet sounds, till worn

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By quenchless longings, to my soul I say—
O! for the dove's swift wings, that I might flee away,

And find mine ark!—yet whither?—I must bear
A yearning heart within me to the grave. pp. 3, 4.

After some other fine stanzas, expressing his recollections and feelings, the wanderer relates the circumstances that had led him to a knowledge of true religion, on account of the profession of which he had been obliged to fly his native country, and take refuge in the wilderness. He tells of his return, in his youth, from a foreign land on the morning of the day when an Auto da Fe was to be celebrated.

——— Clear, yet lone,
In the rich autumn light the vineyards lay,
And from the fields the peasant's voice was gone;
And the red grapes untrodden strew'd the ground,
And the free flocks untended roam'd around:
Where was the pastor?—where the pipe's wild tone?
Music and mirth were hush'd the hills among,
While to the city's gates each hamlet pour'd its throng.

Silence upon the mountains!—But within
The city's gates a rush—a press—a swell
Of multitudes their torrent way to win;
And heavy boomings of a dull deep bell,
A dead pause following each—like that which parts
The dash of billows, holding breathless hearts
Fast in the hush of fear—knell after knell;
And sounds of thickening steps, like thunder-rain,
That plashes on the roof of some vast echoing fane!

What pageant's hour approach'd?—The sullen gate
Of a strong ancient prison-house was thrown
Back to the day. pp. 9, 10.

He gazes on the sad procession which comes forth, till he perceives among them 'his heart's best friend,' Alvar, the friend of his boyhood, by whose side he had stood in battle, the preserver of his life,—accompanied by his two sisters. The characters of Alvar and his two sisters, 'queenlike Theresa, radiant Inez,' are admirably described. Theresa, the eldest, is represented as meeting her sufferings with an unbroken mind.

For the soft gloom whose shadow still had hung
On her fair brow, beneath its garlands worn,

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Was fled; and fire, like prophecy's, had sprung
Clear to her kindled eye.

* * * *

And yet, alas! to see the strength which clings
Round woman in such hours!—a mournful sight,
Though lovely!—an o'erflowing of the springs,
The full springs of affection, deep as bright!
And she, because her life is ever twin'd
With other lives, and by no stormy wind
May thence be shaken, and because the light
Of tenderness is round her, and her eye
Doth weep such passionate tears—therefore she thus can die.
p. 21.

Theresa is followed by Inez, whose strength is prostrated by the horrors with which she is surrounded. The memory of her brother's friend, brings back the image of her former loveliness and gaiety, and a scene of calm and deep beauty in which he had once beheld her.

And she to die!—she lov'd the laughing earth
With such deep joy in its fresh leaves and flowers!
—Was not her smile even as the sudden birth
Of a young rainbow, colouring vernal showers?
Yes! but to meet her fawn-like step, to hear
The gushes of wild song, so silvery clear,
Which, oft unconsciously, in happier hours
Flow'd from her lips, was to forget the sway
Of Time and Death below,—blight, shadow, dull decay!

Could this change be?—the hour, the scene, where last
I saw that form, came floating o'er my mind:
—A golden vintage-eve;—the heats were pass'd,
And, in the freshness of the fanning wind,
Her father sat, where gleam'd the first faint star
Through the lime-boughs; and with her light guitar,
She, on the greensward at his feet reclin'd,
In his calm face laugh'd up; some shepherd-lay
Singing, as childhood sings on the lone hills at play. p. 24.

Alvar, Theresa, and Inez are bound to the stake. But the lover of Inez appears. He forces his way through the crowds on horseback, rushes to her, dashing off those who came to part them, and clasps her to his heart. He implores her to renounce her heresy and return to life.

She looked up wildly; there were anxious eyes
Waiting that look—sad eyes of troubled thought,
Alvar's, Theresa's!

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The struggle is too much, the hues of death come over her, and her lover feels

———the heart grow still,
Which with its weight of agony had lain
Breaking on his.

The interest of the scene is now concentrated on Alvar and Theresa;

I saw the doubt, the anguish, the dismay,
Melt from my Alvar's glorious mien away,
And peace was there—the calmness of the just!
And, bending down the slumberer's brow to kiss,
"Thy rest is won," he said;—"sweet sister! praise for this!"
I started as from sleep;—yes! he had spoken—
A breeze had troubled memory's hidden source!
At once the torpor of my soul was broken—
Thought, feeling, passion, woke in tenfold force.
—There are soft breathings in the southern wind,
That so your ice-chains, O ye streams! unbind,
And free the foaming swiftness of your course!
—I burst from those that held me back, and fell
Ev'n on his neck, and cried—"Friend, brother! fare thee well!"
Did *he* not say "Farewell?"—Alas! no breath
Came to mine ear. Hoarse murmurs from the throng
Told that the mysteries in the face of death
Had from their eager sight been veil'd too long.
And we were parted as the surge might part
Those that would die together, true of heart.
—*His* hour was come—but in mine anguish strong,
Like a fierce swimmer through the midnight sea,
Blindly I rushed away from that which was to be.
Away—away I rush'd;—but swift and high
The arrowy pillars of the firelight grew,
Till the transparent darkness of the sky*
Flush'd to a blood-red mantle in their hue;
And, phantom-like, the kindling city seem'd
To spread, float, wave, as on the wind they stream'd,
With their wild splendour chasing me!—I knew
The death-work was begun—I veil'd mine eyes,
Yet stopp'd in spell-bound fear to catch the victims' cries.
What heard I then?—a ringing shriek of pain,
Such as for ever haunts the tortured ear?
—I heard a sweet and solemn breathing strain

* [The final scene of an Auto da Fe was sometimes from the length of the preceding ceremonies delayed till midnight.]

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Piercing the flames, untremulous and clear!
—The rich, triumphal tones!—I knew them well,
As they came floating with a breezy swell!
Man's voice was there—a clarion voice to cheer
In the mid-battle—ay, to turn the flying—
Woman's—that might have sung of Heaven beside the dying!

It was a fearful, yet a glorious thing,
To hear that hymn of martyrdom, and know
That its glad stream of melody could spring
Up from th' unsounded gulf of human woe!
Alvar! Theresa!—what is deep? what strong?
—God's breath within the soul!—It fill'd that song
From your victorious voices!—but the glow
On the hot air and lurid skies increas'd—
—Faint grew the sounds—more faint—I listen'd—they had ceas'd! pp. 36—38.

These are glorious verses. They are lines which might give strength to a martyr before leaving his prisonhouse for the stake. We listen to a voice such as poetry has uttered but now and then in the lapse of ages, speaking worthily of the noblest energies and virtues of man.

To pass from this description without violence to the tone of feeling excited, required the finest genius and the truest sensibility. It is done with perfect success. The following stanzas immediately succeed those last quoted.

And thou indeed hadst perish'd, my soul's friend!
I might form other ties—but thou alone
Couldst with a glance the veil of dimness rend,
By other years o'er boyhood's memory thrown!
Others might aid me onward:—Thou and I
Had mingled the fresh thoughts that early die,
Once flowering—never more!—And thou wert gone!
Who could give back my youth, my spirit free,
Or be in aught again what thou hadst been to me?

And yet I wept thee not, thou true and brave!
I could not weep!—there gathered round thy name
Too deep a passion!—*thou* denied a grave!
Thou, with a blight flung on thy soldier's fame!
Had not I known thy heart from childhood's time?
Thy heart of hearts?—and couldst thou die for crime?
—No! had all earth decreed that death of shame,
I would have set, against all earth's decree,
Th' inalienable trust of my firm soul in thee! p. 39.

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The friend of Alvar, the narrator of his own tale, flies 'to seek a refuge from man's face,' and enters in the night a 'mighty minster.' The morning dawns and the dim light falls on an altar piece, representing our Saviour delivering St Peter from the waves. This ideal picture is described with consummate power, and an image of Christ is presented, which, to our minds, is unrivalled in painting or poetry.

And soft, and sad, that colouring gleam was thrown,
Where, pale, a pictur'd form above the altar shone.

Thy form, thou Son of God!—a wrathful deep,
With foam, and cloud, and tempest, round thee spread,
And such a weight of night!—a night, when sleep
From the fierce rocking of the billows fled.
A bark shew'd dim beyond thee, with its mast
Bow'd, and its rent sail shivering to the blast;
But, like a spirit in thy gliding tread,
Thou, as o'er glass, didst walk that stormy sea
Through rushing winds, which left a silent path for thee—

So still thy white robes fell!—no breath of air
Within their long and slumberous folds had sway!
So still the waves of parted, shadowy hair
From thy clear brow flow'd droopingly away!
Dark were the Heavens above thee, Saviour!—dark
The gulfs, Deliverer! round the straining bark!
But thou!—o'er all thine aspect and array
Was pour'd one stream of pale, broad, silvery light—
—Thou wert the single star of that all-shrouding night!

Aid for one sinking!—Thy lone brightness gleam'd
On his wild face, just lifted o'er the wave,
With its worn, fearful, *human* look that seem'd
To cry through surge and blast—"I perish—save!"—
Not to the winds—not vainly!—thou wert nigh,
Thy hand was stretched to fainting agony,
Even in the portals of the unquiet grave!
O thou that art the life! and yet didst bear
Too much of mortal woe to turn from mortal prayer!

But was it not a thing to rise on death,
With its remember'd light, that face of thine,
Redeemer! dimm'd by this world's misty breath,
Yet mournfully, mysteriously divine?
—Oh! that calm, sorrowful, prophetic eye,
With its dark depths of grief, love, majesty!
And the pale glory of the brow!—a shrine

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Where Power sat veil'd, yet shedding softly round
What told that *thou* couldst be but for a time uncrown'd!

And more than all, the Heaven of that sad smile!
The lip of mercy, our immortal trust!
Did not that look, that very look, erewhile,
Pour its o'ershadow'd beauty on the dust?
Wert thou not such when earth's dark cloud hung o'er thee?
—Surely thou wert!—my heart grew hush'd before thee,
Sinking with all its passions, as the gust
Sank at thy voice, along its billowy way:—
—What had I there to do, but kneel, and weep, and pray?
pp. 43—46.

The passages which we have quoted are abundantly sufficient to show the very high character of the poem before us. We will add but one more, a part of the prayer, which the doubting Catholic offers up to Christ. It would be difficult to find a more forcible argument against persecution.

Amidst the stillness rose my spirit's cry
Amidst the dead—"By that full cup of woe,
Press'd from the fruitage of mortality,
Saviour! for thee—give light! that I may know
If by *thy* will, in thine all-healing name,
Men cast down human hearts to blighting shame,
And early death—and say, if this be so,
Where then is mercy?—whither shall we flee,
So unallied to hope, save by our hold on thee?

"But didst thou not, the deep sea brightly treading,
Lift from despair that struggler with the wave?
And wert thou not, sad tears, yet awful, shedding,
Beheld, a weeper at a mortal's grave?
And is this weight of anguish, which they bind
On life, this searing to the quick of mind,
That but to God its own free path would crave,
This crushing out of hope, and love, and youth,
Thy will indeed?—Give light! that I may know the truth!
pp. 46, 47.

The poem is divided into two parts, and the preceding extracts have been taken from the first alone. They are given but as specimens of a work of which every page has beauties of its own. There is, at the same time, in this, as in Mrs Hemans' smaller poems, an unbroken harmony of character, and unity of effect, which add greatly to its impression on the

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mind. It is not a collection of fragments of fine poetry, it is a beautiful whole.

'The Forest Sanctuary' fills about half the volume before us. The remainder is composed of shorter pieces, many of which had previously appeared in the New Monthly Magazine. A considerable proportion of them, however, will, we believe, be new to most of our readers; others, and those, perhaps, the most rich in the peculiar characteristics of her poetry, have been spread by our newspapers throughout the country. It is a fact highly creditable to the taste of our community, and, in particular, to the taste of the conductors of our public journals.

The volume of Mrs Hemans' Poems, for which proposals were issued a few months since, will now shortly be published. In typographical beauty and correctness it will in some degree correspond to the contents of the volume, and answer, it is hoped, to the just expectations of the subscribers. The difficulty of accomplishing these objects has been the principal cause of delay in its appearance. Immediately upon its publication, the Forest Sanctuary with the accompanying poems, will be put to the press, and printed uniformly with it. It should be understood that any publications of Mrs Hemans' works by the editor of these two volumes will be for the benefit of the author.

ART. XII.—*Observations on the Growth of the Mind.* By SAMPSON REED. Boston, Cummings, Hilliard and Co. 1826. pp. 44.

IT is impossible to read this pamphlet without perceiving it to be the production of a cultivated and pure mind. There is throughout a high tone of moral and religious feeling, amounting almost to enthusiasm, which we like. Even when we cannot entirely go along with it, or fully understand it, we like it. It is refreshing to a mind, wearied out by intercourse with a world like this, to find that we can dream at least of a better state of things. Phrases and allusions are frequently occurring, which remind us, that these Observations are from a receiver of the New Jerusalem doctrines. They are not, however, so much obscured by the mysticism common to the writers of this school, but that some of them may be easily understood by the uninitiated. We give the opening paragraph as a sufficiently favorable specimen of the author's style.

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'Nothing is a more common subject of remark than the changed condition of the world. There is a more extensive intercourse of thought, and a more powerful action of mind upon mind than formerly. The good and the wise of all nations are brought nearer together, and begin to exert a power, which, though yet feeble as infancy, is felt throughout the globe. Public opinion, that helm which directs the progress of events by which the world is guided to its ultimate destination, has received a new direction. The mind has attained an upward and onward look, and is shaking off the errours and prejudices of the past. The gothic structure of the feudal ages, the ornament of the desert, has been exposed to the light of heaven; and continues to be gazed at for its ugliness, as it ceases to be admired for its antiquity. The world is deriving vigour, not from that which is gone by, but from that which is coming; not from the unhealthy moisture of the evening, but from the nameless influences of the morning. The loud call on the past to instruct us, as it falls on the rock of ages, comes back in echo from the future. Both mankind, and the laws and principles by which they are governed, seem about to be redeemed from slavery. The moral and intellectual character of man has undergone, and is undergoing a change; and as this is effected, it must change the aspect of all things, as when the position-point is altered from which a landscape is viewed. We appear to be approaching an age which will be the silent pause of merely physical force before the powers of the mind; the timid, subdued, awed condition of the brute, gazing on the erect and godlike form of man.'

pp. 3, 4.

It is not Mr Reed's intention to speak of the progress, which the mind has already made, but of the means by which this progress may be promoted; 'beginning with its powers of acquiring and retaining truth, to trace summarily that developement which is required, in order to render it truly useful and happy.' He contends, that truth is not retained without some continued exertion of the same power by which it is acquired; that the memory is cultivated by a proper developement of the affections; that we must love what we would remember. He then speaks of the relation which memory bears to time and eternity; but here it is, that plunging into a subject beyond all human power, either of comprehension or conception, he is lost for a time in a darkness that may be felt. Take the following sentence for example, and will any say, it imparts the faintest glimmering of light to the understanding?

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'But when the soul has entered on its *eternal* state, there is reason to believe that the past and the future will be swallowed up in the present; that memory and anticipation will be lost in consciousness; that every thing of the past will be comprehended in the present, without any reference to time, and every thing of the future will exist in the divine effort of progression.' p. 8.

We do not propose to follow this writer in his speculations on *time* and *eternity*. When, however, he says of memory, that it 'has in reality nothing to do with time,' he bewilders his readers with a seeming paradox, by making memory to signify something very different from what is commonly understood by that term. Let it be, that memory is not, as it used to be considered, a distinct power or faculty of the mind; let it be, that remembrance is merely a state of the mind; still it is a complex state of the mind; a perception of the past, felt as a perception of the past. Separate from it, therefore, this relation to time, this reference to the past, this notion of antecedence, and it ceases to be memory. It becomes consciousness or simple perception. Mr Reed defines memory as being 'the effect of learning;' it seems to us, however, that the effect of learning is not memory, but information, improvement. It seems to us, it would be much more correct to say, that learning is the effect of memory, than that memory is the effect of learning. We believe, 'the Baron' speaks of an *internal memory*, in which all that ever comes into the mind is stored up, so that nothing is, strictly speaking, forgotten. But even this memory, so far as it is memory, certainly implies the relation of antecedence; and of course of time, in the common acceptation of that term. At any rate, we object strongly to the use of common words in new acceptations. If men have new ideas to communicate, let them coin new words for the purpose, but not use old words in new acceptations. This practice will only have the effect to mislead, by conveying different ideas from those intended, or else make the merest truisms sound like startling paradoxes.

There is force and beauty in the following train of thought, though it proceeds on a mistaken idea of what constitutes a miracle, and is marred by occasional touches of mysticism. Here, indeed, we ought to remark, that besides the influence of his system, there appears to have been an original defect in this writer's mind, in regard to the clearness and distinctness of his apprehensions; and had it not been for this original defect in

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his mind, we may be permitted to conjecture, that he and his system would never have come together.

'It is natural for the mature mind to ask the cause of things. It is unsatisfied when it does not find one, and can hardly exclude the thought of that Being, from whom all things exist. When therefore we have gone beyond the circle of youthful knowledge, and found a phenomenon in nature, which in its insulated state fills us with the admiration of God; let us beware how we quench this feeling. Let us rather transfer something of this admiration to those phenomena of the same class, which have not hitherto directed our minds beyond the fact of their actual existence. As the mind extends the boundaries of its knowledge, let a holy reference to God descend into its youthful treasures. That light which in the distance seemed to be a miraculous blaze, as it falls on our own native hills may still seem divine, but will not surprise us; and a sense of the constant presence of God will be happily blended with the most perfect freedom.

'Till the time of Newton, the motion of the heavenly bodies was in the strictest sense a miracle. It was an event which stood alone, and was probably regarded with peculiar reference to the Divine Being. The feeling of worship with which they had previously been regarded, had subsided into a feeling of wonder; till at length they were received into the family of our most familiar associations. There is one step further. It is to regard gravitation wherever it may be found, as an effect of the constant agency of the Divine Being, and from a consciousness of his presence and co-operation in every step we take, literally "to walk humbly with our God." It is agreeable to the laws of moral and intellectual progression, that all phenomena, whether of matter or mind, should become gradually classified; till at length all things, wherever they are found; all events, whether of history or experience, of mind or matter; shall at once conspire to form one stupendous miracle, and cease to be such. They will form a miracle, in that they are seen to depend constantly and equally on the power of the Lord; and they will cease to be a miracle, in that the power which pervades them, is so constant, so uniform and so mild in its operation, that it produces nothing of fear, nothing of surprise. From whatever point we contemplate the scene, we feel that we are still in our Father's house; go where we will, the paternal roof, the broad canopy of heaven is extended over us.' pp. 14, 15.

In 'that developement which the nature of the mind requires,' our author gives the first place to the natural sciences; those

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which relate to the animal, vegetable, and mineral kingdoms. He speaks in glowing terms of the effect, which the study of nature is likely to have on the growth of the intellectual and moral faculties.

'The care of God provides for the flower of the field, a place wherein it may grow, regale with its fragrance, and delight with its beauty. Is his providence less active over those, to whom this flower offers its incense? No. The soil which produces the vine in its most healthy luxuriance, is not better adapted to the end, than the world we inhabit to draw forth the latent energies of the soul, and fill them with life and vigour. As well might the eye see without light, or the ear hear without sound; as the human mind be healthy and athletic, without descending into the natural world, and breathing the mountain air. Is there aught in eloquence, which warms the heart? She draws her fire from natural imagery. Is there aught in poetry to enliven the imagination? There is the secret of all her power. Is there aught in science to add strength and dignity to the human mind? The natural world is only the body, of which she is the soul. In books, science is presented to the eye of the pupil, as it were in a dried and preserved state; the time may come when the instructer will take him by the hand, and lead him by the running streams, and teach him all the principles of science as she comes from her Maker, as he would smell the fragrance of the rose without gathering it.' p. 20.

Poetry and music arise from the proper study of the works of God; and deserve, as this writer thinks, a careful cultivation, with a particular reference to their true nature and objects, which he undertakes to explain. His remarks under this head are strongly tinctured by his religious peculiarities; but there is a redeeming power in the fine vein of moral feeling pervading them. The objection just stated is not felt so much in reading the following striking passage.

'The state of poetry has always indicated the state of science and religion. The Gods are hardly missed more, when removed from the temples of the ancients, than they are when taken from their poetry; or than theory is when taken from their philosophy. Fiction ceases to be pleasing when it ceases to gain credence; and what they admired in itself, commands much of its admiration now, as a relic of antiquity. The painting which in a darkened room only impressed us with the reality, as the sun rises upon it discovers the marks of the pencil; and that shade of the mind can never again return, which gave to ancient poetry its vividness and its power. Of this we may be sensible, by only

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considering how entirely powerless it would be, if poetry in all respects similar were produced at the present day. A man's religious sentiments, and his knowledge of the sciences, are so entirely interwoven with all his associations; they shed such light throughout every region of the mind; that nothing can please which is directly opposed to them—and though the forms which poetry may offer, may sometimes be presented, where this light begins to sink into obscurity; they should serve, like the sky and the clouds, as a relief to the eye, and not like some unnatural body protruding on the horizon, disturb the quiet they are intended to produce. When there shall be a religion which shall see God in every thing, and at all times; and the natural sciences not less than nature itself, shall be regarded in connexion with Him—the fire of poetry will begin to be kindled in its immortal part, and will burn without consuming. The inspiration so often feigned, will become real; and the mind of the poet will feel the spark which passes from God to nature.' pp. 23, 24.

But Mr Reed does not leave the mind to the influence of natural objects, and the sciences and arts which result from a study of nature, alone. He calls in another power, 'the power of the Word of God.' He maintains, that it is not a mere metaphor, but 'a plain and simple fact, that the Spirit of God is as necessary to the developement of the mind, as the power of the natural sun to the growth of vegetables, and in the same way.' In the following passages he describes the gradual and imperceptible manner, in which revelation works its destined changes in the individual and society.

'It is not consistent with the nature of things, that the full practical effect of a subject should be at once revealed to the mind. The child is led on to a knowledge of his letters, by a thousand little enticements, and by the tender coercion of parental authority, while he is yet ignorant of the treasures mysteriously concealed in their combinations. The arts have been courted merely for the transient gratification they afford. Their connexion with religion and with the sciences is beginning to be discovered; and they are yet to yield a powerful influence in imparting to the mind, its moral harmony and proportions. The sciences themselves have been studied principally as subjects of speculation and amusement. They have been sought for the gratification they afford, and for the artificial standing they give in society, by the line of distinction which is drawn between the learned and the vulgar. The discovery of their connexion with the actual condition of man, is of later origin; and though their application to use is yet in its infancy, they are beginning to throw

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a light on almost every department of labour, hitherto unexampled in the annals of the world. Religion too has been a subject of speculation, something evanescent, a theory, a prayer, a hope. It remains for this also to become practical, by the actual accomplishment of that which it promises. It remains for the promise of reward to be swallowed up in the work of salvation. It remains for the soul to be restored to its union with God—to heaven. Christianity is the tree of life again planted in the world; and by its own vital power it has been, year after year, casting off the opinions of men, like the external bark which partakes not of its life. It remains for the human mind to become conformed to its spirit, that its principles may possess the durability of their origin.' pp. 31, 32.

We have room for but one extract more. This relates to the preparation of mind necessary to a proper understanding of the Scriptures.

'There is one law of criticism, the most important to the thorough understanding of any work, which seems not to have been brought sufficiently into view in the study of the Bible. It is that by which we should be led by a continued exercise of those powers which are most clearly demonstrated in an author; by continued habits of mind and action; to approximate to that intellectual and moral condition, in which the work originated. If it were desired to make a child thoroughly acquainted with the work of a genuine poet, I would not put the poem and lexicon in his hand and bid him study and learn—I would rather make him familiar with whatever was calculated to call forth the power of poetry in himself, since it requires the exercise of the same powers to understand, that it does to produce. I would point him to that source from which the author himself had caught his inspiration, and as I led him to the baptismal fount of nature, I would consecrate his powers to that Being from whom nature exists. I would cultivate a sense of the constant presence and agency of God, and direct him inward to the presence chamber of the Most High, that his mind might become imbued with His spirit. I would endeavour by the whole course of his education to make him a living poem, that when he read the poetry of others, it might be effulgent with the light of his own mind. The poet stands on the mountain with the face of nature before him, calm and placid. If we would enter into his views, we must go where he is. We must catch the direction of his eye, and yield ourselves up to the instinctive guidance of his will, that we may have a secret foretaste of his meaning—that we may be conscious of the image in its first conception—that we may perceive its beginnings and gradual growth, till at length it becomes

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distinctly depicted on the retina of the mind. Without this, we may take the dictionary in our hands and settle the definition of every word, and still know as little of the lofty conceptions of the author, as the weary traveller who passes round in the farthest verge which is visible from the mountain, knows of the scenery which is seen from its summit.' pp. 32, 33.

Our readers must not suppose, that the citations, which we have given, present a fair specimen of the work before us; for we have endeavoured to select such passages as all might understand and approve, though even in regard to these passages some allowances must be made for the mysticism peculiar to the writer's sect; and besides, we by no means feel ourselves bound to follow him in all the applications he would make of the principles he has laid down, even where we approve the principles themselves. There are portions of this pamphlet which will suggest no idea whatever to most minds, those particularly which relate to what may be called the metaphysics of his subject. We might adduce numerous examples in illustration of this remark, but the following will suffice.

'It is agreeable to our nature, that the mind should be particularly determined to one object. The eye appears to be the point, at which the united rays of the sun within and the sun without converge to an expression of unity; and accordingly the understanding can be conscious of but one idea or image at a time. Still there is another and a different kind of consciousness which pervades the mind, which is coextensive with every thing it actually possesses. There is but one object in nature on which the *eye* looks directly, but the whole body is pervaded with nerves which convey perpetual information of the existence and condition of every part. So it is with the possessions of the mind; and when an object ceases to be the subject of this kind of consciousness, it ceases to be remembered.' p. 15.

'All growth or developement is effected from within, outward. It is so with animals; it is so with vegetables; it is so with the body; it is so with the mind. Were it not for a power within the soul, as the soul is within the body, it could have no possibility of subsistence. That the growth of the material part depends on the presence of that which is spiritual, is obvious from the fact, that at death the former falls to decay. If it were possible for God to be detached from our spiritual part, this would decay likewise. The doctrine then of the immortality of the soul is simply, "I in my Father, and ye in me, and I in you." It is the union of the Divine, with the human—of that from which all

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things are, and on which they depend, the Divine Will, with man through the connecting medium of Divine Truth.' p. 30.

Metaphysics have assumed almost every form, but we do not remember, that they ever before appeared to us in the shape of Vulgar Fractions.

'Indeed the understanding which any individual possesses of a subject might be mathematically defined $\frac{\text{the subject proposed.}}{\text{the actual character of his mind}}$; and there is a constant struggle for the numerator and denominator to become the same by a change in the one or the other, that the result may be unity, and the understanding perfect.' p. 34.

We intended to controvert some of the positions taken by this writer; but we soon found, that the very principles assumed by him, were mere assumptions so far as we could discern, leaving us, of course, no common ground on which to stand. Besides, to many of his statements we could attach no meaning whatever; and it is an awkward thing to dispute an assertion, when so far as we can see, nothing has been asserted. It only remaining for us, therefore, to thank Mr Reed for the good we have found in these pages, and to regret, that he has connected it, as we think unnecessarily, with other matter, which, to readers generally, must make these Observations, considered as a connected treatise, unintelligible and useless.

Notices of Recent Publications.

21. **A Discourse on the Principles of Action in Religious Bodies: delivered before the New-York Eastern Christian Conference, at Broadalbin, June 10, 1826. By Simon Clough, Pastor of the First Christian Society in the City of New-York. 12mo. pp. 24. New-York, Vanderpool & Cole, 1826.**

This Discourse, like that which we noticed from Mr Clough some time since, is a sensible and manly performance, and will doubtless exert a good influence. Its great design, like that of the former, is to advocate and establish the principles of christian liberty. The principles of action in religious bodies, he says, are two; force and choice; and having shown at length that force is unwarrantable and mischievous, he proceeds to prove that choice or free assent, is the only legitimate ground for Christians; that is, as he explains it, none are to be required to believe or to do any thing concerning religion, except as they

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are persuaded to it by their own free and unbiassed understanding of the sacred word. This is the great principle on which the Reformation proceeded; to be preferred to the other, because it annihilates dominion over conscience; because it destroys the foundation of persecution; because it is productive of a higher state of piety and devotion; because it is the only system on which all Christians can be united in one body. The objections, that if this principle prevails all regular order and discipline will be destroyed and confusion ensue, and that it will open a door for every heretical opinion and the complete corruption of the gospel, are satisfactorily answered, and the Discourse closes with the following paragraph.

'My brethren, these are the great and glorious principles upon which all the churches in the Christian denomination are founded, and upon these principles we have ever acted as a body. We embraced them from a conviction that they were just and equitable, and renouncing party spirit and sectarian domination, we gave to each other the right-hand of fellowship, and under many discouraging circumstances entered into the vineyard of the Lord, and by active diligence and persevering exertions, *by the grace of God*, we have reaped a rich and glorious harvest. Churches have been planted and multiplied in every State in the Union, and in the British Provinces of North America; the asperity of party feeling has been greatly softened, and Christianity presented to the world in a more amiable and lovely form. May we still go forward dictated [?] by the same spirit, and governed by the same principles. Let us still unite zeal with charity, and piety with liberality. Let us be conscientious and decided in our own sentiments and opinions, but let us respect the sentiments and opinions of our brethren, who conscientiously differ from us, remembering that we are all fallible and liable to err. *May we keep the unity of the Spirit in the bond of peace, and the God of love and peace will dwell with us.* Amen.'

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22. The Juvenile Miscellany. For the Instruction and Amusement of Youth. Vol. I. No. 1. Boston, J. Putnam. September, 1826.

This is a little work for young people, to be published every two months. We think well of the design, and are satisfied on the whole with the execution of the first number. It presents specimens of very successful attempts to adapt instruction to young minds, and to blend entertainment with knowledge. Some of the pieces are of the highest merit, and give promise of a valuable work. Still there are some faults, which time, experience, and good judgment must correct. We notice an occasional smartness in the style, which approaches too nearly to flippancy, and a few expressions which are not quite adapted to young readers. We question the advisableness of publishing conundrums, unless of a higher order than most of those in the present number. We are sorry to see the only piece of a directly religious character thrown in at the end of the book, in a very small

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type, as if for no purpose but to fill a vacant space. Such an article should hold a prominent place.

We are very sincerely anxious for the success of this work. We are aware of the extreme difficulty of well sustaining it, as no class of readers is so hard to write for as children. We are ready therefore to judge candidly of the labors of those who are willing to risk so much in so hazardous an undertaking. If they fail, it may be only because they are better suited to higher efforts. If they succeed, as from this specimen we think they will, they will have the praise of success where failure would be no disgrace, and will be rewarded with the consciousness that they are doing great good.

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23. An Address delivered at Plymouth, Mass. at the Consecration of 'Plymouth Lodge,' Sept. 6, A. L. 5826. By James Gordon Carter. Plymouth: Allen Danforth. 1826.

We are glad to find in this Address a departure from the usual manner of masonic orations. Instead of attempting to trace the history of the 'craft' to the time of Adam, or of throwing round it a deceptive air of mystery, to make the vulgar wonder, or of wounding the reputation of an order, excellent in its principles and tendencies, by extravagant praises of it, the speaker occupies most of the time allotted him with a series of statements and reflections respecting the progress of the world, alike encouraging to the patriot and the Christian. In the course of them, he introduces a beautiful illustration of his subject, drawn from the elevation and influence of the female character, and bestows the following handsome, and, for aught we know to the contrary, just commendation upon the 'genius of masonry.'

'The genius of masonry is peaceful. It enters not into the great strifes and commotions, which disturb the world and chastise mankind. It goes not in the van to battle; but it follows, with its kind sympathies, the desolations of the conflict, to administer consolation and relief. Or it lingers around our homes to mitigate the anguish of the widow and the orphan. These masonry regards with peculiar tenderness. And who would not leave them an inheritance in the kindness and protection of this institution? How grateful to them is the little charity, which draws not after it the eyes of the world! How reviving the little stream, which flows secretly in, to the relief of the heart that is sinking in despondency. Here, if anywhere, we learn the luxury of doing good

'We are associated upon the broadest principles of philanthropy. We are bound to no dogmas, and linked to no parties, in philosophy or religion. We are neither of Plato or Aristotle, nor of Paul or Apollos. But he knows nothing of masonry, who has not acknowledged the existence of, and offered his devotions to God. This is the basis and sustaining power of all society. As well might a city be built, without ground to hold and support it, as society be made to unite or subsist, without the acknowledg-

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ment of a God and a Providence. Neither religion, nor the state has any thing to fear, but much to hope, from us. We inculcate loyalty to the state, as well as piety to God;—justice to our neighbour, as well as peace, and charity, and good will to mankind. Although masonry has much that is peculiar to itself, it has also much that is common with other institutions. It differs from other benevolent associations, less in the objects it has in view, than in the means of obtaining them, less in the subjects of instruction, than in the manner of instructing. pp. 29—31.

'There is this institution left, into which the petty and fierce spirit of party in politics and religion can never enter. Though we differ in opinion on all these subjects; yea, though we be arrayed in the opposite ranks of conflicting armies; when the bad passions have done their worst, and the conflict is over; when our duty is done to our neighbour, and to our country; we have then one to perform to "a distressed worthy brother." Surely, if there be balm in Gilead, there is that in us which can thus make "good" to triumph over "evil." And I put it to you to say, whether your condition be high or low, rich or poor, if you ever feel the joy of your existence more, than in the overflowing of your hearts with brotherly love; when you repair to that sacred retreat, where the poor man may for a time forget his poverty and dependance, the rich one must leave behind him his purse and his pride, the prince must throw off his stars and his diadem, and all unite to promote objects of the most expanded philanthropy.' p. 33.

The address is introduced by allusions to the pilgrim fathers, naturally suggested by the place of its delivery, if not by the occasion, and concludes with a 'glance at the signs of our own times,' not less marked by generous and patriotic feeling. As to the style of the performance, we are happy to find it characterized by the author's usual simplicity, without the baldness and abruptness of expression which, perhaps, have been the faults of some of his former writings.

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24. **The Classical Reader; a Selection of Lessons in Prose and Verse. From the most esteemed English and American Writers. Intended for the Use of the higher Classes in Public and Private Seminaries. By Rev. F. W. P. Greenwood, and G. B. Emerson, of Boston. Boston, Lincoln and Edmands, 1826, pp. 420.**

This book bears ample testimony to the good taste and various reading of its compilers. It deserves a place not only upon the forms of our schools. It should also be found upon the shelves of all who would possess, in a neat and compact volume, specimens of the choicest literature of the past, and the passing age. It professedly draws most copiously from works of the present day; and, although a few pieces do seem to us to have been selected more out of compliment to their authors than their merits, still, while looking at those produced within the last few years, it is grateful to our patriotic feelings, to see our own writers standing side by side with the best of England's, not only

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without a blush upon their faces or our own, but with the conviction that they bestow as much honor as they receive by their station.

But that which gives this school book a still better claim to the public favor, than its high literary character, is, not its mere perfect freedom from every thing offensive to religion or morality, (for a quality it would be utterly disgraceful to be without, it is no great merit to possess,)—but the correct, elevating, and persuasive tone of moral and religious sentiment that pervades every serious piece in the volume. Our youth will not merely be in no danger of being made worse by it. They cannot become familiar with it without becoming better. In this point of view, we regard it as inestimable. And it is when we consider its unrivalled excellence in this respect, that we most regret there should be the least occasion to fear this volume may fail of its good effects, by not being sufficiently simple for the intellects of those for whom it is especially designed But one of the compilers, at least, has had so much experience in opening, and must therefore be so well acquainted with the average capacities of youthful minds, that we are glad to see reason for suspecting the correctness of our apprehensions.

Intelligence.

Unitarian Chapels in England, Wales, and Scotland. [A highly respected correspondent has furnished us with an account of these chapels, accompanied with another of the Institutions in England under Unitarian control. Both papers we intend to publish, in the course of two or three numbers of our Journal. It will be borne in mind by the reader, however, that in that we first publish, *Chapels* only are enumerated, so that although the two will together give us 'a better view of the present powers, resources, and prospects of Unitarianism, in England, and also of the fates of non-conformity there for the last hundred years, than can be any where else obtained,' yet that it will give us by no means a full view. It is only the best we can at this moment find. More societies than those here enumerated we know there are. But they do not yet worship in *Chapels* of their own. Even as a list of Chapels it may be imperfect, and if so, we hope our English brethren will set us right, and furnish us with fuller and better accounts of their condition and prospects than we are now enabled to make out for ourselves. Besides, it is an

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account 'drawn up by *enemies* to Unitarianism, who are meditating a legal attack upon the Trusts, &c. A similar one, if of Unitarian origin, would undoubtedly present us with many more interesting particulars, especially with respect to the history of modern Unitarianism.' This is compiled from a recent English publication.]

ENGLAND.

CAMBRIDGESHIRE.

Wisbeach. Originally Trinitarian.

CHESHIRE.

Allostock. Originally Trinitarian.

Altrincham. Built by the Unitarians in 1814. The minister at Hale Barns Chapel officiates also at this place.

Chester. Orig. Trin. Built for the celebrated Matthew Henry and his congregation, about the year 1700. As an instance of the mutability of theological opinion and reputation, it may be remarked that in this chapel a copy of Mr Henry's Exposition of the Bible, has been placed on the desks for general perusal, probably ever since its publication; but that some years ago, a gentleman who visited the chapel, observed that one of the volumes of the New Testament was missing, and that several leaves were torn out of another, while the *Improved Version* was in the pulpit, and in several of the pews!

Congleton;—Cross-Street, near Altrincham;—Dean-Row, near Wilmslow,—all originally Trinitarian.

Duckinfield. Orig. Trin. Built A. D. 1707, for the congregation of the eminent Samuel Angier, the friend of Dr Owen.

Hale Barns;—Hyde;—Knutsford;—Macclesfield;—Middlewich;—Nantwich;—Stockport,—all originally Trinitarian.

Willington. Built by the Unitarians in 1823.

DERBYSHIRE.

Ashford. Originally Trinitarian. The old chapel at Ashford was built for that celebrated Nonconformist divine, Mr William Bagshaw, usually called 'the Apostle of the Peak.' The eminent Mr John Ashe, whose life was published by Dr Clegg, was successor to Mr Bagshaw, at this place. The chapel, however, has been almost rebuilt, and also endowed, by two gentlemen of anti-trinitarian sentiments.

Belper. The congregation here was originally Trinitarian, but the present chapel was built entirely by a gentleman of Unitarian sentiments. The congregation probably owes its rise to the preaching of Mr Samuel Charles, M. A. who was ejected from the neighbouring parish of Mickleover, and, according to Calamy, preached at Belper.

Bradwell. Orig. Trin. The congregation at Bradwell was also gathered by the labors of Mr W. Bagshaw, for whom the

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first meeting-house was built. Mr Kelsall, an Independent Minister, who labored here for fifty years, and who had acquired some property by a share in a mine, built the present commodious chapel.

Buxton. Orig. Trin. There is a house belonging to this chapel, now let as an inn, for 40*l. per annum*, which was built by the last stated minister, whose sentiments are not distinctly known, but who is thought to have been an Arian. It is supposed to have been built on the site of an old house belonging to the chapel. It is understood that there are other funds belonging to this place. But as there are no persons of Unitarian sentiments in Buxton, or the neighbourhood, the chapel is shut up, except occasionally in the bathing season.

Chesterfield. Orig. Trin. The interest here was raised by the labors of Mr John Billingsley, an eminent ejected minister. The chapel was built in 1694, at the expense of Cornelius Clarke, Esq. of Norton. Unitarian tenets were introduced here subsequently to 1742.

Derby. Orig. Trin. Built in 1679. It has a small endowment, but the testator is thought to have been an Arian.

Duffield. Built chiefly at the expense of a gentleman of Arian or Unitarian sentiments.

Findern. Orig. Trin. Liberally endowed; but it is understood that the congregation had become Arian before the endowment was founded.

Hucklow. Orig. Trin. The congregation at this place, is one of those which were founded by Mr John Ashe. The excellent Mr Robert Kelsall divided his labors, for many years, between this place and Bradwell. The chapel has been taken down and rebuilt since the congregation became Unitarian.

Ilkiston. The particulars of the origin of this chapel are unknown to our authority; but as it was erected very early in the last century, there is scarcely a doubt that it was originally Trinitarian. It is liberally endowed. Mr Grundy, who has lately removed from Manchester to Liverpool, was minister at this chapel from 1808 to 1811.

Lea Wood. Built by a gentleman of Unitarian sentiments.

Middleton Stoney. Orig. Trin. This place has several small endowments.

Norton. Orig. Trin. Mr H. H. Piper, who formerly professed Trinitarian sentiments, preaches here. He was for some time a student in Hoxton academy, and afterwards at Homerton academy, both Calvinistic establishments, and now preaches at Norton, under the patronage of Lady Hewley's trustees, who at present are Unitarians, although that lady was herself a Calvinist of the early part of the last century. Her large property was left for 'pi-

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ous uses,' and a sharp controversy has been for some time agitated between the English Unitarians and their opponents, whether the present Trustees, in appropriating these funds principally to the support of Unitarianism, are faithful to their stewardship. Is not the probability at least very great, that if Lady Hewley could have lived one hundred years longer, she would have become of the same persuasion of her present highly respectable Trustees, and of so many thousands of their brethren and sisters, the descendants of the ancient Presbyterians and Independents? Moreover, who will contend that modern Calvinism is the same with that of one hundred years ago? The self-styled orthodox, who are so eagerly contending for the appropriation of Lady Hewley's and other funds, seem to forget, that the very argument which would take this property out of the hands of Unitarians, would, if strictly followed up, prevent it from coming into their own. The point in question is threatened to be litigated.

Ripley. A modern chapel built by the Unitarians.

DEVONSHIRE.

Cullompton. Orig. Trin. The first minister was the Rev. W. Crompton, M A., who was ejected in 1662. He was succeeded in 1698 by the Rev. R. Evans, who continued here upwards of forty years until his death. He was the grandfather of the venerable R. Evans of Appledore, who died in 1824.

Colyton. Orig. Trin. The first minister was the Rev. John Keridge, M. A. who was ejected from Lyne, Dorset. He died in 1705. About a century ago, the congregation divided, and for a time worshipped in two places. For many years, however, there has been but one society, and that is much reduced.

Crediton. Orig. Trin. The first ministers were the Rev. John Pope and Robert Carel, who were ejected in 1662. About the beginning of the last century, Josiah Eveleigh became the minister. He published a tract in defence of the Divinity of Christ, entitled 'The Church's Rock.' At that time the present meeting-house, which is a very large one, was built. He was succeeded by Micaiah Towgood, who continued there for twelve years, during which time he was orthodox, *technicé*, and then removed to Exeter. His successor, Mr Berry, embraced Arianism. The congregation at present is small, though the endowments are large.

Exeter. Orig. Trin. There were originally three meeting-houses here, but the congregations were united, and the ministers preached interchangeably at the different places. One of the ministers, the Rev. John Lavington, was a zealous champion for Trinitarianism, at the time of the celebrated controversy which originated in the adoption of Arianism by Messrs Pierce and Hallett. The endowments are large.

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Honiton. Orig. Trin. Several of the ejected ministers appear to have preached here subsequently to 1662. The Rev. John Ball, who settled here about the close of the seventeenth century, published some pamphlets in opposition to the new style of preaching, Arianism and rational religion, which was getting into vogue among the Dissenters in the West about 1730. He died in 1745, in the 91st year of his age, having been minister at Honiton above fifty years.

Lympstone. Orig. Trin. The first minister was the Rev. Samuel Tapper, who was ejected in 1662, and died in 1692. His successor was Mr Angel who died in 1721, and was succeeded by Micaiah Towgood, who removed hence to Crediton in 1736.

Plymouth. Orig. Trin. The Rev. Nathaniel Jacob, who was ejected in 1662, and died in 1690, was the first minister. He was succeeded by Nathaniel Harding, who remained here till his death in 1744.

Sidmouth. Orig. Trin. There were two ministers at this place in 1715, the Rev. Messrs Stevenson and Palk, who were both orthodox. The former removed soon after to Bath, and the latter after many years to South Molton.

Tavistock. Orig. Trin. The Rev. Henry Flamank, an ejected minister who died in 1692, was succeeded by Jacob Saundercook, also Trinitarian, who died 1729.——The close of the first third of the eighteenth century, seems to have been an epoch, marked by a very extensive change of sentiments from Trinitarian to Arian tenets among those clergymen in England, who were not bound by subscriptions of faith. From the commencement of the *last* third of the same century, we may trace, under the auspices of Priestley, a similar change from Arian to Socinian views, among the generation of ministers who succeeded the one abovementioned.

Totness. Orig. Trin. The first ministers were the Rev. Francis Whiddon and John Galpine, both ejected in 1662.

DORSETSHIRE.

Bridport. Orig. Trin. Existed at an early period of tolerated dissent, and continued for a long time, decidedly Calvinistic. The old meeting-house was taken down, and rebuilt about thirty years ago.

Dorchester. Orig. Trin. This establishment dates from the ejectment under Charles II. and the place was Calvinistic until little more than fifty years ago. On the disappearance of that doctrine, many of the hearers went off to Lady Huntingdon's chapel, and the congregation is now small.

Poole. Orig. Trin. Built in 1705, and enlarged in 1720. Sixtyeight years ago, a separation took place, and the minister

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withdrew with sixty or eighty of his people. His successor was an Arian, though *all* the people were avowedly orthodox. The congregation is very small.

DURHAM.

Stockton. Orig. Trin. The excellent John Rogers, M. A. (See Non-Conformist's Memorial, vol. i. p. 379,) licensed a place at Stockton, in 1672. The first resident minister was Thomas Thompson, a student of Mr Frankland's, who was ordained July 11, 1688. A chapel was erected and opened here July 21, 1699. Mr Thompson died Nov. 24, 1729, having been minister here nearly fortyone years. He was succeeded by his son Mr John Thompson, who died in 1753. Mr Andrew Blackie, his successor, is believed to have been an Arian. In 1754, the chapel was rebuilt. There are endowments upon it. One of the ministers of this place, who for several years had been a preacher of Unitarianism, having avowed himself a Trinitarian, was discharged and ejected by a legal process about six years ago.

Sunderland. Recently built by Unitarians.

ESSEX.

Colchester. Originally Trinitarian.

Saffron Walden. Orig. Trin. Lately rebuilt. Endowment about 200*l. per ann.* The congregation quite small.

Stratford. Recently built by Unitarians.

Walthamston. Orig. Trin. Built by the late Mr Coward, the friend of Watts and Doddridge, about 1733. The first minister, the Rev. Hugh Farmer, was the learned writer on Miracles, Demoniacs, &c.

GLOUCESTERSHIRE.

Bristol. Built by the Unitarians.

Cirencester ;—Frenchay ;—both originally Trinitarian.

Gloucester. The meeting-house in Barton Street, Gloucester, was built in 1699 for the Rev. James Forbes, of whom an account may be seen in Palmer's Nonconformist Memorial, under the article, 'Gloucester Cathedral.' He was succeeded by Mr Derham, a Trinitarian. Next came Dr Hodge, reputed an Arian, who was succeeded by Mr Dickenson, from Yorkshire, a Baxterian. Messrs Tremlet, Aubrey, and Brown, all of whom were considered Socinians, followed Mr Dickenson in succession. The congregation is at present very small, and the chapel closed, though the endowments are considerable, having been enriched several hundred pounds by Unitarian worshippers.

Marshfield. Orig. Trin. After the persecution which disgraced the age of Charles II. and the misguided zeal which marked the course of the Bartholomew Act, there was a worthy

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dissenting minister, who preached here, named Seal, who preached the doctrines contained in the thirtynine articles of the Established Church. About the year 1752, a new meeting-house was built; soon after which, the minister and principal persons gradually embraced the Arian doctrine concerning Christ, and still receding from the sentiments of their predecessors, at length became Unitarian, and followers of the late Dr Priestley.

HAMPSHIRE.

Newport, Isle of Wight. Built by Unitarians.

Portsmouth, (High Street;)—(St Thomas' Street, liberally endowed;)—Ringwood; all originally Trinitarian.

HERTFORDSHIRE.

St Albans. Orig. Trin. Founded A. D. 1690. One of the earliest ministers was Mr Grew, who was succeeded by Samuel Clarke, D. D. (a lineal descendant of the well known Samuel Clarke, ejected from St Bennet Fisk, London,) a great friend of Dr Doddridge. He founded the first Dissenting Charity School out of London, about 1710. He was followed by his son-in-law, Rev. Jabez Hinos, for about sixty years, who inclined to Arianism. The present minister is decidedly Socinian.

KENT.

Bessels Green;—Canterbury;—Chatham;—Deptford;—Dover;—Maidstone;—Rochester, almost extinct;—Teuterden, large endowments; all originally Trinitarian.

Our authority regrets not having the means of giving a more complete history of the chapels in this county. We add to the above, from recent accounts, Biddenden, built by Unitarians.

LANCASHIRE.

Blakely, near Manchester. Orig. Trin. Mr Thomas Pyke, ejected from Ratcliffe church, preached at this place when Charles issued his indulgences in 1672. Later ministers are, Messrs Brooks, Heywood, Valentine, Berm, Pope, afterwards tutor at the Unitarian college, Hackney, and Harrison. This place is endowed.

Bolton-Le-Moors.—Bank Chapel. Orig. Trin. Mr W. Tong, author of the life of Matthew Henry, and of a preface to Mr Samuel Bourn's Sermons, says of this town, 'it has been an ancient and famed seat of religion. At the first dawn of the reformation, the dayspring from on high visited that place and the adjacent villages, and by the letters which we have of those brave martyrs, Mr Bradford and Mr George Marsh, it will appear what persons and families in that neighbourhood had so early received the gospel.' Mr Godwin, vicar of Bolton, was ejected

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in 1662. Afterwards he preached here as he had opportunity. In 1672, he took out a license and preached twice every Lord's day in a private house. He died at Bolton, December 12, 1685, aged seventytwo. Mr Park was lecturer at Bolton at the time of the ejectment; he also preached here occasionally to some of his old hearers till 1669, in which year he died, aged seventy. These holy men may be considered as having laid the foundation of the Dissenting cause at Bolton. Mr John Lever succeeded these worthy men in their labors, and collected a numerous congregation. He died July 4, 1692, aged fiftyeight, and was succeeded by several Trinitarians until 1754, when Mr Philip Holland came to Bolton, and preached Unitarian sentiments. During his ministry, some of his hearers withdrew, and united in the erection of the independent chapel in Duke's Alley. Mr John Holland succeeded his uncle, and was ordained at this place in 1789. Mr Jones succeeded him. The present minister is Mr Franklin Baker, who was ordained, September 23, 1824.

Bolton. Deansgate Chapel. This place was purchased by the friends of Mr G. Harris, the late minister, when he removed from Liverpool.

Bury. Orig. Trin. The Rev. H. Pendlebury, ejected from Holcombe chapel, near Bury, was the founder of the Dissenting cause in this parish. The present chapel was erected in Silver Street, in the year 1719. Mr Braddock was the first minister of this chapel, and is reported to have been a Trinitarian. He was minister here fortyfive years. He was followed by Mr John Hughes, from Daventry academy, to whom many of Job Orton's letters are addressed. He occupied the pulpit about thirtyfive years, and was probably an Arian. Mr Allard the present minister, has been here above twenty years. Dr Watts's Psalms and Hymns have been very lately given up at this place of worship, and a new selection adopted in their room.

Charley. Little is known of the early history of nonconformity in this town. The chapel now occupied by the Unitarians, is said to have been built by Abraham Crompton, Esq. of Charley Hall, in 1725. Mr Samuel Bourn, son of Rev. Mr Bourn, of Bolton, was the first minister at the chapel, and removed from hence to Birmingham in 1732. In the latter part of his life, he embraced the Arian system. After him, Mr. Bent, was minister here many years, but his sentiments are not precisely known. Mr Tate, a Unitarian, is the present minister, who was formerly a preacher among the Wesleyan Methodists. The chapel is endowed.

Chowbent. Orig. Trin. Mr James Woods, ejected from the Episcopal chapel in this place, continued to exercise his ministry among his former hearers, according as circumstances permitted,

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in public and private. He was the means of raising a large and respectable congregation of Dissenters here, over whom he presided many years. He was an indefatigable and useful minister. He died about 1669. His son succeeded him in the pastoral office, till his death in 1759, having been minister here sixty years. The father and son preached at this place above a century. It is recorded of the younger of these Woods, that when intelligence was brought to Chowbent of the approach of the Scotch rebels in 1715, he headed his congregation, armed with scythes and other implements of husbandry, and marched with them to Walton, near Preston, to dispute with them the passage of the Ribble; but the king's forces arriving in time, and the subsequent capitulation of the Scots, rendered *General Woods'* intended assistance unnecessary. The present chapel at Chowbent was erected in 1722. It is a large handsome building and is amply endowed Mr Davies has been minister here many years. The congregation is not large in winter.

Cockey Moor. Orig. Trin. The Bartholomew Act in 1662, found Mr John Lever at this place. He was succeeded by Mr John Crompton, who died in 1703. The chapel now occupied by the Unitarians was erected in 1718. Orthodoxy continued to prevail here, until the ministry of Mr King, who died in 1813. In the latter part of his life he acknowledged himself to be a decided Unitarian. Mr Brettell, educated at York academy, and author of some pleasing poems, was minister here a short time, and then removed to Rothenham. Mr Whitehead is the present minister.

Doblam, near Manchester. This place is sometimes called Newton Heath. The chapel owes its origin to Mr William Walker, who was ejected from an Episcopal place of worship in this neighbourhood. Between the years 1755 and 1775, Unitarian doctrines had obtained a footing here under the ministrations of Mr Robinson. Mr Lewis Loyd, now an eminent banker in Manchester and London, was formerly minister at this place.

Gatrane, near Liverpool. Little information has been obtained concerning the earliest ministers at this place. When Mr Joseph Lawton came to Gatrane, he preached Calvinistic doctrines. At one period he was suspected of Arianism, but disavowed it towards the close of his life. He left some land to the chapel, which let for £40 *per annum*. Besides this, there are other endowments to a considerable amount. His successors were, Messrs Richard, Godwin, and Edwards. The present minister is Mr Shepherd, joint author of a work on practical education. His congregation is very small.

Gorton, near Manchester. The endowments are about £200 a year. Mr Jeffreys is the present minister.

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Hindley, near Wigan. The chapel, now occupied by the Unitarians here, was built by Mr Crook, of Abram, in the year 1700. Endowments £100. This is one of the places Matthew Henry usually preached at in his visits to Lancashire. Late ministers of this place, some of whom were Unitarians, were Messrs Bourn, Davenport, Hodgkinson, who preached here upwards of thirty years, Manley, Kay, and Rayland, the present minister.

Knowsley, near Prescott. This chapel is not far from Knowsley Park, the residence of the earl of Derby, and is supposed to have been built by some of that noble family. It is endowed with an estate in Cheshire, but has undergone various changes of late years. No minister being settled here, the Rev. John Yates, of Liverpool, who has the management of the place, permitted the Wesleyan Methodists to occupy the pulpit; but at present two laymen, members of the established church, go from Liverpool on the Lord's day, one to read prayers, and the other to read a sermon. Hence it appears, that though Knowsley chapel may be under the control of Unitarians, it is not literally occupied by them.

Lancaster. Doctor William Marshall was ejected from this vicarage in 1662. The present chapel in Nicholas Street, was built for Mr Day, who is supposed to have been an Arian, and settled here in 1740. Mr W. Lamport is the present minister.

Liverpool; Renshaw Street. The dissenting interest at Liverpool, was commenced by a number of persons who had been accustomed to attend at Toxteth Park chapel, in an adjoining township. Owing to the increase of the town of Liverpool, and the consequent enlargement of the congregation, the people built a much larger place of worship in Benn's Gardens, to which they removed in 1727. It was in this chapel that Dr Enfield preached for some years. He was succeeded by Dr Clayton, and next by Mr Lewin, under whose ministry the chapel was sold to the Welch Wesleyan Methodists. With the proceeds, amounting to £2000, and other means, the congregation formerly assembling in Benn's Gardens, built the present Unitarian chapel in Renshaw Street, in 1811. Mr Harris, now of Glasgow, was minister here a few years.

Liverpool; Paradise Street. This elegant chapel was erected in 1791. The congregation had its origin about the year 1707. Mr Yates was the pastor of the people when they removed to Paradise Street, and is now succeeded by Mr Grundy from Manchester.

Manchester, Cross Street Chapel. The original place of worship built on this spot was erected in 1693, for the congregation of Dissenters collected by Mr Henry Newcome, who was ejected

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from the collegiate church of this town. This chapel was nearly destroyed by a mob in 1714, and Parliament gave £1500 to repair it. In 1737 it was enlarged and rebuilt; and in 1788, during the popular ministry of Dr Barnes, it was again enlarged. Calvinism began to give way here at about the usual period, under the ministry of Mr Mottershead, who found the congregation rigid Calvinists, and was supposed to be decidedly orthodox himself. In the latter part of his ministry he imbibed Arian principles. He is said to have been a convert for a time to the Socinian arguments of his son-in-law, Mr Seddon, but afterwards to have reverted to his former opinions. He died in 1771, at the advanced age of eightythree. Mr John Seddon became assistant to Mr Mottershead in the year 1739, whose daughter he afterwards married. Mr Seddon was one of the first who preached Socinian doctrines in the pulpits of Lancashire. In one of his published sermons he says; 'thoroughly persuaded I am, and therefore I think myself bound openly and publicly to declare my own conviction, that the New Testament, rightly understood, does not afford any real foundation for either an Athanasian, Arian, or any notion of a Trinity at all.' He died Nov. 22, 1769, when about fiftyfour years of age. He lies buried in the vestry of the chapel. Mr Gore appears to have been chosen as the successor of Mr Seddon, though his sentiments concerning the person of Christ were not exactly the same, he being an Arian. He died in 1779. Mr R. Harrison became minister at Cross Street, in the room of Mr Mottershead. His religious opinions accorded with Mr Seddon's rather than Mr Mottershead's. He edited a small volume of Mr Seddon's Sermons, on the 'Person of Christ,' &c. with a memoir of the author, in which he speaks of him in terms of high commendation. Mr Harrison died in 1810, having been a preacher in this place thirtyeight years. Dr Thomas Barnes was chosen to succeed Mr Gore. He was born at Warrington, in 1747. After he had finished his academical education, he settled at Cockey Moor chapel, near Bolton, but receiving an invitation to Cross Street, after the death of Mr Gore, he accepted it, and entered on his labors at Manchester in 1780. His popular manners gratified a numerous congregation that attended his ministry. He took an active part in many of the charitable and literary institutions of the town; and when on the dissolution of the academy at Warrington, one on a similar plan was commenced at Manchester, he undertook the office of divinity tutor. After about twelve years of unremitted and generous industry, he resigned his office. His sentiments were probably Arian. The author of his funeral sermon says—'a fear of hurting the feel-

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ings, by counteracting the religious prejudices of part of his congregation, induced him cautiously to avoid the discussion and illustration of some of the unpopular doctrines of the gospel.' He died in June, 1810, having preached at this place thirty years.

Mr John Grundy became the successor to Dr Barnes. Soon after his settlement at Cross Street, he delivered a course of lectures, in which he stated the peculiar doctrines of Unitarian belief. These lectures excited great attention in Manchester and the neighbourhood at the time of delivery, and were afterwards published. Mr Grundy removed from Manchester in August, 1824, on which occasion a dinner was given by some of the Cross Street congregation for the purpose of publicly presenting to him 'a handsome silver tea-service, as a testimony of their high regard for the zeal he had evinced in the cause of Unitarian Christianity.' Mr J. G. Robberds, who had been educated at York College, and is a Unitarian, was appointed Mr Grundy's coadjutor at Cross Street on the death of Mr Harrison, and continues to occupy the pulpit. Mr J. H. Worthington, a student of the same College, was elected to succeed Mr Grundy, before completing his ministerial studies, a circumstance which created some dissatisfaction. (*To be continued.*)

British and Foreign Unitarian Association. This Association held its Annual General Meeting in London on the 17th and 18th days of May, 1826. The General Committee and Treasurer's Reports were read and approved, and a union resolved upon with 'The Unitarian Society for the Promotion of Christian Knowledge and the Practice of Virtue, by the Distribution of Books.' The Trust for printing an Improved Version of the New Testament, was upon certain terms offered to the Association and accepted. Resolves respecting the place of holding the next Annual Meeting, and the expediency of the Association taking part in conducting or promoting any periodical work connected with the Unitarian body, were passed, referring both subjects to the General Committee. The Committee in their Report say, that 'the promptness and zeal with which the Unitarian public have entered into the plans of the Association, in the short interval that has elapsed since its establishment,—afford the most gratifying earnest of its permanence and success.' They next give interesting and encouraging Reports from the Sub-Committees for the *Congregational, Missionary, and Foreign Departments*, and from that for attending to the *Civil Rights and Privileges* of Unitarians. The statements of the Foreign Sub-Committee are concluded thus:

'The Committee has been favoured with some copies of the "Constitution and Circular of the American Unitarian Associa-

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tion," instituted at Boston on the 25th May last; and a letter from its secretary, the Rev. Ezra S. Gannett, inviting the correspondence and as far as practicable the cooperation of this Society, which have been readily and gladly promised. He justly remarks that "the coincidence between the British and the American Societies in name, objects, and time of organization, without any previous concert, is interesting, and affords to the friends of pure Christianity in each country promise of sympathy and encouragement." May this harmony in the proceedings of the friends of truth, of mental freedom, and of the universal brotherhood of man, in Great Britain and America, be an auspicious omen of the future progress of their cause, as it is a cheering indication of that which has been already made!'

Unitarian Mission in Bengal. In an Appendix to the Report of the Foreign Sub-Committee of the British and Foreign Unitarian Association, we have, 1st, a Brief Memoir respecting the Establishment of a Unitarian Mission in Bengal; 2d, the Resolutions passed at a Meeting of the Calcutta Unitarian Committee on the 21st of November, 1825; 3d, the Resolutions of the Committee of the British and Foreign Unitarian Association, upon the whole subject, passed on the 19th of June 1826; and 4th, a List of the Subscribers to the Calcutta Unitarian Chapel and Mission. The first paper contains nothing which is not well known to our readers. The second, gives a full view of the 'Scheme for the permanent support of a Unitarian Mission in Bengal,' of which we gave the outline in our Number for March and April. The third, expresses amongst other things, the conviction of the Committee, that it is of essential importance to the cause of Unitarian Christianity in British India, that Mr Adam should promptly resume his Missionary character and labors; that Mr A. should be appointed the Missionary of this Association in British India with a salary of Sa. Rs. 1500 per annum, to be paid annually in advance; and that should Mr A. become the Missionary of this Association, it shall be competent for him to hold a similar appointment from the American Unitarian Association, and to be the minister of the Calcutta Unitarian chapel. The fourth, presents the following account of subscriptions for India.

	£	s.	d.
Annual Subscriptions	150	3	6
Donations to the Chapel	1166	9	10
Ditto for General Purposes of the Mission . . .	246	13	10
Ditto to Mr Adam, personally, ...	15	5	0
Total, £	1578	12	2

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Evangelical Missionary Society. This Society held its semi-annual meeting in Salem on the 11th of October. A Sermon upon the Claims of Religious Charities was preached by Rev. Mr Gannett of Boston, and a collection of about $130 made for the Society's funds.

Ordination.

The Rev. John A. Williams was on the 18th day of October, ordained as the pastor of the First Congregational Church and Society of East Bridgewater. The Rev. Dr Lowell of Boston offered the introductory prayer and read a portion of the Scriptures; Rev. Dr Porter of Roxbury preached the sermon from 1 Cor. xiv. 3; Rev. Dr Willard of Deerfield made the ordaining prayer; Rev. Dr Kendall of Plymouth, gave the charge; Rev. Mr Hodges of South Bridgewater, the right hand of fellowship; Rev. Mr Clark of Norton, addressed the Society; and Rev. Dr Reed of West Bridgewater, offered the concluding prayer.

Obituary.

Died, on the 14th of July last, Mrs Elizabeth Cabot, widow of the late Hon. George Cabot. It would be difficult to do justice to the character of this excellent lady, within the short limits of an obituary notice. But her worth, and the feelings of her friends, demand that some tribute should be offered to her memory. The following is acknowledged to be a feeble and imperfect, but claims to be a sincere one.

It is not by events that the life of females is most appropriately delineated. The quiet, and retirement, and domestic employments of woman, are at variance with notoriety, and shrink back from it. Her ambition is not to seek for fame; her happiness not to acquire it. Her mind and her heart, therefore, are to be described, and not her achievements. We look not for dates and adventures; we do not expect, nor do we desire to find them. We deal, almost abstractedly, with dispositions, affections, principles; we tell of gentleness, devotedness, and piety.

With that unobtrusive delicacy, and nice sense of propriety which belong to the female sex, Mrs Cabot united an extraordinary degree of mental strength, clearness of perception, liberality of opinion, and superiority to prejudice. Custom and fashion stood not, with her, in the place of reason and principle. She kept her judgment in continual exercise; and suffered it not to be blinded by the glare of wealth and high name, or overwhelmed and borne down by the clamorous voice of the multitude. She certainly paid a due respect to the usages of the world, and to its generally acknowledged laws; but that respect never took the form of servility, because her convictions and resolutions were independent, and founded on something better than mere authority.

In her advanced age, though her constitution was much impaired, her mind retained the whole of its native vigor, and shared in none of those weaknesses which are the usual inheritance of years. They whose privilege it was to visit her as friends, went not only out of respect for her venerable worth, and the high rank which she had always held in society, but

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really to enjoy her conversation, and be improved and delighted in her company; and they came away from each interview, with fresh admiration of her unfading powers, her lively wit, her shrewd observation, her copious and original flow of thought, her kind and indulgent sympathies. The force of her intellect enabled her to cope with any subject which might be offered for discussion; she was not startled nor offended by an idea, for no other cause than that it seemed to be new and bold. It has been intimated above, that she was singularly free from little superstitions, and those fears and forebodings which are so often the companions of old age.

By the means of this same intellectual energy, she held a powerful mastery over her feelings, which were themselves of no ordinary strength. Her life had been summoned to many trials. In her latter years, two children only remained to her of nine. She was doomed to behold seven of her offspring, and at last their father, pass on before her to the grave. But she struggled, and overcame. Her family duties were not neglected; her friends were received and attended to with cheerfulness; her sorrows were obtruded on no one. Even the last and saddest loss, which came, like a storm, over the vale of her existence, left it serene and pleasant to the eye; though the cloud still hung, and threw a broad shadow over it, and the full brightness of the sun never broke in upon it again. She lived, because it was God's pleasure that she should live; she continued to be useful, because she felt that it was her duty to be so; but she lived and acted as one whose strongest interests are not on earth. We were not called to any exhibition of grief; yet we could not but know that there was a shrine in her inmost soul, at which, with but One Eye upon her, she knelt and wept alone.

Her goodness and strong sense did not tend to make her a severe judge of the faults, mistakes, and incapacities of others. She saw them, but she looked leniently on them. She offered such apologies for those who were represented to be in error, as they would probably have offered for themselves. She made due allowance for human frailty. She was above censure; and not only so, but above being censorious.

Her religious sentiments were rational and practical; early imbibed, and deeply impressed. She was for many years a member of the church now under the care of the Rev. Mr Young. Two former pastors of that church are living, who often think of the long and friendly intimacy with which she honored them, and who deplore her loss with those who knew and loved her best.

Mrs Cabot died at Watertown, whither she had retired for a few months from Boston, for the benefit of country air and exercise. She breathed out her spirit calmly and without severe suffering, in the 71st year of her age. Any attempt to estimate the magnitude of this loss to the bereaved relations would be needless. They can feel, but even they cannot express it.

Died in Boston, August 25, aged 90, Mrs Hannah Storer, widow of the late Ebenezer Storer, Esq. and daughter of Josiah Quincy, Esq. of Braintree. The memory of this venerable lady is cherished with a peculiar sensibility far beyond the domestic circle which is bereaved by her death. Her natural disposition, as far as it was to be distinguished from the effects of christian discipline, seemed uncommonly placid and benevolent. Her understanding, which was of a high order, had been cultivated with systematic assiduity, and exercised in an extent of inquiry much beyond what was common at the period of her early life. Her connexions of family and friendship, were with several of the most distinguished persons of this portion of our country, and her manners, well befitting the place which she held in their regard and in the respect of a large acquaintance, united the most finished elegance with a frankness and cordiality which gave her soci-

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ety an extraordinary charm. Her christian faith was a principle deeply rooted in her heart. She had familiarized it by much reflection, and tried its strength in some vicissitudes. It was the source of her uniform cheerfulness, and the support of her uncommon virtues; and, consistently acted on through so long a life, it produced its proper fruit in an extraordinary maturity of the christian character. She was privileged beyond the common lot in her last years being far different from years of labor and sorrow. Extreme age brought with it the least possible portion of infirmity. It was attended with no decay of the mental powers, and scarcely even impaired her senses. Up to the time of her mortal sickness, her society was the delight of a numerous circle of devoted friends, who feel that in her departure, a large resource of happiness to them is withdrawn. She did not live in the past. Her kind heart had always a place for new interests and new attachments. It is exceedingly rare to see the ardor and sprightliness of youth mingled, in such beautifully harmonious union, with the wisdom and dignity of age; and perhaps she is scarcely cherished in more affectionate remembrance by her few surviving contemporaries, than in the minds of some who have only enjoyed the friendship of her declining years. Her life is to be regarded as a singularly happy one. It was passed in the pleasant ways of wisdom. It was protracted to an unusual period, yet without the wonted infirmities of age. Its close was watched with respectful and fond solicitude. It was terminated by the mildest messenger of death; and resigned in the most enviable exercise of faith and hope, and it has left behind most tender recollections and elevating influences.

New Publications.

Sermons Illustrative of several important Principles of the New Jerusalem Church, designed chiefly for the Use of its Members. By the Rev. M. B. Roche, Piladelphia.

A Plea for the American Colonization Society. A Sermon. By the Rev. James Milnor. New York.

Three Sermons delivered in the first Universalist Church, in the city of New York, in which is embodied a brief Portraiture of Christian Theology. By the Rev. A. Kneeland.

A Treatise on the Union, Affinity, and Consanguinity between Christ and his Church.

A Sermon delivered before the Auxiliary Education Society of Norfolk County, at their Annual Meeting in the East Parish in Medway, June 14, 1826. By William Coggswell, A. M. Boston, 8vo.

An Elementary Course of Biblical Theology; translated from the Work of Professors Storr and Flatt, with additions, by S. S. Smucker. Andover. 2 vols. 8vo pp. 481 and 408.

A Sermon occasioned by the Death of Ma. David Chapin, By the Rev. Winthrop Bailey. Greenfield, Mass.

Sermons, By Thomas Wetherell, and Elias Hicks.

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Reply to an Anonymous Letter, Containing Strictures upon the Doctrines and Conduct of the Baptist Church, published in the Wesleyan Journal, July 15. Charleston, S. C.

The Christian's Instructer; containing a summary Explanation and Defence of the Doctrines and Duties of the Christian Religion. By Josiah Hopkins, A M.

A Sermon preached at the Ordination of the Rev. Parsons Cooke, to the pastoral Care of the East Evangelical Church and Society in Ware, June 21, 1826. By John Woodbridge, D. D. Pastor of the Church in Hadley. Amherst.

The Christian Armour; A Sermon, delivered at the Ordination of the Rev. John Billings, Pastor of the Church of Christ in Addison, July 12, 1826. By Daniel Merrill, A. M. Waterville, Maine.

Short Practical Essays on the Sabbath. By a Clergyman of New England. Norwich, 1826. 18mo.

Wherewith shall a young man cleanse his way? By taking heed thereto acccording to thy Word. A Sermon preached in the Chapel of Nassau Hall, August 13, 1826. By Archibald Alexander. Philadephia.

The Cause of the Old and New Testaments ascertained; or the Bible complete without the Apocrypha and unwritten Traditions. By Archibald Alexander.

The Modern Presbyterian Hierarchy in the United States of America far worse than Popery; demonstrated by a most tyrannical Persecution carried on for many years, by the same, against the Rev. Francis Hindman, both while and since he was a Member of that Body.

The Four Ages of Life, a gift for every Age; translated from the French of the Count de Segur. New York.

A Selection of Psalms and Hymns, for Social and Private Worship, Fourth Edition. Boston, Stereotyped, 18[illegible].

An Essay on Terms of Communion, by the Rev. Charles Brooks of Goshen N. H. being an Examination into the Propriety of the Doctrine held by Baptists, of preventing all such participating in the Sacrament as have not been immersed.

Historical Account of the first Presbyterian Church and Society in Newburyport, Mass. Addressed to the Congregation worshipping in Federal Street, July 9, 1826. By Samuel P. Williams. Saratoga Springs. 8vo.

The Twentyfifth Report of the American Sunday School Union. Philadelphia. 8vo.

Minutes of the General Assembly of the Presbyterian Church in the United States of America. With an Appendix. Philadelphia. 8vo.

A Memoir of the French Protestants, who settled at Oxford,

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in Massachusetts, A. D. 1686. With a Sketch of the entire History of the Protestants of France. By Abiel Holmes, D. D. Cambridge, 8vo.

Extracts from the Minutes of the General Association of Massachusetts; with the Narrative of the State of Religion, and the Pastoral Address. Boston, 8vo.

The New Testament, as translated from the original Greek. The Four Gospels, By George Campbell, D. D. The Apostolic Epistles, By J. Macknight, D. D. The Acts of the Apostles and the Revelation, By Philip Doddridge, D. D. Wellsbury, Virginia.

Tracts of the American Unitarian Association, published since those noticed in our last Number. No. 7. The Unitarian's Answer. By Rev. Orville Dewey. No. 8. A Discourse on the Evidences of Revealed Religion. By William E. Channing, D. D. Second Edition. No. 9. Causes of the Progress of Liberal Christianity in New England. No. 10. Remarks on a Popular Error respecting the Lord's Supper. By F. W. P. Greenwood.

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Manual of Mutual Instruction; consisting of Mr Fowle's Directions for introducing in common Schools the improved System adopted in the Monitorial Schools, Boston. With an Appendix, containing some Considerations in Favor of the Monitorial Method, and a Sketch of its Progress, &c. By William Russell, Editor of the Journal of Education. Boston, 12mo.

A Chronological History of New England, in the form of Annals. With an Introduction. By Thomas Prince, M. A. A New Edition. Boston, 8vo.

Sermons. By Hugh Blair, D. D. F. R. S. Third American from the last London Edition. Three Volumes complete in One. To which is prefixed a Life of the Author. New York, 8vo.

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Illustrations of Lying, in all its Branches. By Amelia Opie. From the Second London Edition. Boston 12mo. pp. 280.

Works announced in England.

History of the Crusades against the Albigenses in the 13th Century; translated from the French of J. C. J. de Sismondi. 1 vol. 8vo.

Schleusner's New Testament Lexicon, compressed into the Form of a Manual. By J. Carey, LL. D. 8vo.

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A Letter to his Grace, the Archbishop of Canterbury, concerning the Authorship of *ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ*. By H. J. Todd, M. A. &c, &c. 8vo.

A Review of the Character and Writings of Lord Byron; reprinted from the North American Review. Foolscap 8vo. Portrait.

Remarks on the Character and Writings of John Milton, &c. From the Christian Examiner. By the Rev. Dr Channing, of Boston, North America. 8vo.

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THE

Christian Examiner.

VOL. III.] *November and December*, 1826. [No. VI.

Miscellany.

FOURTH LETTER ON MISSIONS AND UNITARIAN RESOURCES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

THE Reviewer has again replied to the Seeker, and with more than his usual self-approbation. The style in which he writes will convince every one, that he is abundantly satisfied with his own arguments.

In order that in my answer I may be as brief as possible, I will, without taking up time in considering his prefatory matter, or introducing any of my own, approach at once the chief points of difference between us. The Reviewer, finding that Unitarians were engaging in some measures preparatory to the establishment of an East Indian mission, published a piece, in which they were asked, with a tone by no means conciliatory, why they had not moved in this business before; why, with all their vast resources, they had not sooner contributed to the support of foreign missionaries? I will tell you why you have not, he says, in answer to his own question; it is because your system of faith is a cold and heartless one; it is because Unitarianism is not the doctrine of the gospel.

I undertook, in reply, to offer a different statement. I asserted that the resources of Unitarians were not vast; that their numbers were not large; that their means of cooperation were, at present, feeble and few. I supported my assertion by a statement of facts.

At the appearance of this statement, all the orthodox editors throughout the country, were exceedingly rejoiced, compli-

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mented each other on the happy news, and assured their readers that the last day of Unitarianism was at hand. The Reviewer rejoices too; but he tempers his triumph somewhat, for the sake of his argument, and rejoins, that no man ever pretended we were very numerous, but that our wealth and means of moral influence were undoubtedly great, for the Boston merchants were rich, and the North American Review and Harvard University were influential. The answer which naturally suggested itself to me, with regard to the instances brought forward of our literary means of influence—an answer which the Reviewer cannot, and which he has not attempted to confute—was, that neither the North American Review, nor Harvard University could become, on this subject, instruments of influence, because they were bound and pledged not to meddle with matters of public religious controversy. As a proof of the neutrality of the Review, I adverted to the fact, that two professors of Andover Institution had lately written for it. My conclusion was, that nothing could be more irrelevant to the question, than to bring forward witnesses, who, from their character, could have no concern with it.

If I were to imitate the style of the Reviewer, I should here exclaim,—And what think you, Sir, is his answer to this most overwhelming statement of mine? Why, truly, that Mr Sparks and the President and Instructers of Harvard University are learned men, and that I cannot deny it. Can any thing be imagined more stupid and absurd?—But far be it from me to imitate his style. I will give his answer in his own words, which are as follows.

'It is not denied that the editors of the North American Review, and the majority of their contributors are Unitarians. It is affirmed that the University and the Review are pledged to use no sectarian influence. What then? Does it follow that the President of Harvard College—"a lever of mind to move a world of matter"—is not a man of great learning and great intellectual power? Does it follow that the Hollis Professor, and the Dexter Professor, and the whole catalogue of the wise and mighty are paralysed and fettered? It is affirmed likewise that the two last articles of a theological character in the Review, "came from Andover Institution." And what then? Does it follow that the "learned" Mr Sparks and the "superhuman" Professor Everett cannot, if they would, turn the energies of their powerful and cultivated minds, to advance the conversion of the world?'

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It would be superfluous to remark on the gentlemanly character of this extract, which must be apparent to every one. I shall speak of its purport only. The Reviewer shifts his ground from the influence of the work and the University, to the accomplishments of the gentlemen who preside over and direct them; and asks whether they are not learned and able men? Certainly they are; I never thought of refusing them the title. Then why do they not turn their energies toward the establishment of foreign missions, he asks again, if not in their official, yet still in their individual capacities? My answer is, *they do*. Of the five whom he has specified, three have been, to my certain knowledge, advocates of the missionary cause. The exertions of the Hollis Professor of Divinity are well known to all. The Dexter Professor has also contributed his aid, though in a less public manner. And any one who will look into the Unitarian Miscellany, formerly edited in Baltimore by Mr Sparks, will be satisfied that he likewise has done much, by the transmission of tracts and in other ways, for the interest of Unitarian Christianity in India. What the sentiments of the two other gentlemen are on this subject, I know not. If they are not active in promoting a foreign mission, I have no doubt that it is because they do not esteem it their duty to be so. If the Reviewer asks, why those learned men who are favorable to this cause, have not effected more in its behalf; my answer is one which I have made in substance before; they are few, and have neither the wealth nor the personal influence to raise a missionary fund at pleasure. It is singular, however, that the Reviewer should have selected, and that too in all the ardor of conscious triumph, individuals whose real sentiments are so destructive to his argument.

I am tired of this; but I have begun, and I must go through. He comes next to the Boston merchants; my answer in regard to whom, he says, 'is, if possible, still more strikingly absurd.' The case is this. The Reviewer, in order to fix upon us the charge of indifference to the spread of religion, asserts, with his customary pomp, that if the Moravians possessed the wealth of our merchants, they would do something with it toward the conversion of the heathen. In return, I content myself with informing him that merchants are not Moravians, nor Moravians merchants. The one class immerses itself in business, devotes itself to gain, and the result is wealth. The other separates

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itself from the world, devotes itself to the conversion of the world, and the result is intrepid, persevering, and sometimes successful missions. Why does not the Reviewer propose the Moravians as an example to the merchants of New York, Philadelphia, Baltimore? Are they better Christians; do they perform more deeds of charity; are they more zealous friends of religion than the merchants of Boston? Let merchants be compared with merchants, and not with Moravians, nor with monks. I will leave it entirely with the reader to say, whether the standard of comparison proposed by my antagonist, or my answer to his proposition, is the most absurd.

But, says the Reviewer, 'the Seeker had expressed himself as being a great admirer of the Moravians, and of their missionary operations in particular; and he had commended them to my very particular notice as models worthy of imitation. Accordingly, I took it for granted that he would not shrink from the standard, which he had himself so strenuously recommended.'—Now, if the Reviewer will take the pains to recollect, he will find that I recommended them to his especial notice and imitation, with respect to certain of their qualities, which he had himself particularized; I recommended them as the '*simple*, *noiseless*, *unpretending* Moravians.' And I am sorry to say that he has not heeded my counsel. For my own part, I shall shrink from no standard which I recommend as such. But I have not yet adopted the Moravians as my standard, without exception; nor do I intend to set them up, while I retain my senses, as a standard for merchants.

The Reviewer, to be sure, finds me remarkably dull and slow in apprehending the exceeding force and conclusiveness of all that he says. I seem 'to labor under some special obtuseness of apprehension.' I weakly evade 'his plain and pinching argument.' And therefore he is so kind as to repeat the said argument once more; though he resolves that if he does not 'see something that looks more like an honest attempt to *answer* it,' he will positively bid me farewell.

That is said with an air, I must acknowledge. But it is no uncommon thing for disputants of a certain order to see, or affect to see, all the acuteness on their own side, and all the obtuseness on the side of their opponents. This must be very pleasant, I presume, and withal very convenient. It is an old expedient, however, and by some is not thought to be very convincing.

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The argument is repeated in the form of a dialogue, the conception of which is novel, and the appearance singular. On the execution of this conference, I have one or two remarks to make.

As the Reviewer takes the management of it into his own hands, he must have had but little wit indeed, if he had not managed it, apparently at least, to his own advantage. Notwithstanding this, it amounts to nothing more than the assertion, that all, whether Unitarians or others, who do not zealously support foreign missions, are not Christians. No matter what may be their lives and examples, their virtues and charities, their doubts, scruples, convictions; if they do not directly contribute to the establishment of missionaries among the heathen of foreign lands, they are not Christians. That is the main argument of the dialogue. On this point, he presses me sore. 'But are these men Christians?' 'Please to explain. Are these Unitarians *Christians?*' 'Then do you acknowledge them as Christians?' This is the burden of the song from stanza to stanza. Now the Reviewer may fashion for himself what criterion of Christianity he pleases; but my plain answer to him is, that a zeal for missions *is not my criterion.* And to reply to another of his questions, 'how do you account for the fact that these Christians take no interest in Christianity?' I say, there is no such fact to account for; because I will not allow that an interest in Christianity is synonymous with an interest in foreign missions. It is my opinion, however strange it may sound to the Reviewer, that a man may be worthy of the name of Christian, without having ever contributed his aid to a foreign mission. And to assist the Reviewer's conceptions on this point, I would ask him, in my turn, whether the *Orthodox* were not Christians, before they were roused up to exert themselves in the work of missions? There was a time when they began their operations; a time not very far distant; and before that time, aye, long before, they were in a better condition, both with regard to numbers and means, than Unitarians are now. Does the Reviewer acknowledge those antecedent orthodox generations, as Christians? Are the modern Orthodox, the Orthodox who aid missions, the only Christians who ever lived, the only 'apostolic school?' What is to become of those men, straight enough too in their way, who never contributed a farthing to a foreign missionary fund? Do the Reviewer and his friends condemn them to the forfeiture of the christian

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name, and of the 'glory that is to be revealed?' He is fond of the story of 'Johnny Dodds and ae man mair,' who were the only true kirk, if I may judge from his telling it twice; let him refer to it again.

It is now only about two years since Unitarians began to collect their scattered forces, and act in concert, and as a body. It is hardly two years since the American Unitarian Association was formed. We had just begun to cooperate in this manner, when the project of a mission to India was started, and efforts were made, which are still continued, to accomplish it. And yet we are charged with being backward in the missionary cause; and the charge is a popular and often reiterated argument in the mouths of the Orthodox, to induce people to believe that we have no zeal for religion, no interest in Christianity. Some other charge, quite as charitable, and quite as well founded, will take the place of this, when this can no longer be repeated. But it will all be in vain. Yours, &c.

A Seeker.

THE NATURE AND NECESSITY OF HOLINESS.

Holiness is christian goodness. A holy character is a christian character. In order then to acquire holiness, the christian scriptures must be received as the guides of faith and practice. They must be faithfully studied, and whatever doctrines they reveal must be believed; whatever duties they enjoin must be performed, although it should require great and constant exertions; whatever sins they condemn must be forsaken or avoided, although this should cost much self-denial and many painful sacrifices. As every one is answerable to God for his religious opinions and conduct; so must every one decide for himself what doctrines are revealed, what duties are required, and what sins are forbidden. The scriptures must be examined so regularly, a christian spirit so faithfully cultivated, duty so constantly performed, and sin so vigilantly avoided, that the result may be *habits*,—habits of religious thinking and feeling, which shall manifest themselves in the outward conversation and conduct. Habits like these must constitute the character, and be formed by voluntary, persevering, prayerful exertions, aided by the promised influences of God's sustaining spirit. If a man be thus faithful to himself, his charac-

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ter will be christian, belong to what denomination he may; because he will have formed it according to his sincere understanding of the truths and requisitions of the christian religion. And because christian, it will be holy; for, I repeat it, holiness is christian goodness.

But if holiness is acquired, perhaps it will be asked, whether there is a period in the life of every Christian, at which its acquisition commenced? Strictly speaking there must be such a period; although it is generally unknown to the person himself. This time is different with different individuals. Some commence a christian life, the formation of a christian character, in the very morning of their days; others in youth; others in middle age; and others in advanced years. The causes which lead to this commencement are also various; almost as various as the individuals affected by their influence. Those who commenced at a very early age, who cannot remember the time when they did not love God and conscientiously endeavour to obey his laws, are indebted, doubtless, to the early, judicious instructions of pious parents and friends. And though, for a time, their knowledge of God and Christ and the gospel, was very imperfect, yet they acted up to the light they enjoyed, and truly commenced the formation of holy characters. But you might as reasonably require them to specify the time when they began to love their earthly parents, as the time when they began to love their heavenly Father. Others, who have passed a few, or perhaps many years, in a careless, thoughtless manner, as regards religion, are led to reform their characters, to begin the practice of neglected duties, and the correction of unholy affections and sinful practices, by the perusal of the scriptures, the instructions of the sabbath, the goodness of God, serious reflection, and self-examination. Others, again, are aroused from their spiritual slumbers, by extraordinary means; such as the loss of friends, recovery from sickness, a remarkable preservation, a striking providence, or a powerful excitement of mind. There are still others, of all ages, who have not even begun to form christian characters, who pay no sincere regard to the divine instructions of Jesus.

Besides, there are different degrees of goodness and wickedness, both in those who are endeavouring to live christian lives, and those who pay no regard to Christianity. In this world, no one can be so good as not to have something bad attached to him; if he could, he would be a very angel; for

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an angel can be nothing more than wholly good. Neither can any one be so bad as not to have something good attached to him; if he could, he would be a very devil; for a devil can be nothing more than wholly bad, totally depraved. Every character is therefore mixed. But they are considered holy in the scriptures, who sincerely endeavour to regulate their hearts and lives by the word of God, although still guilty of many sins. And they are considered wicked, who pay no sincere regard to the divine law, although still possessed of some good qualities. And the time when a person begins a religious life, is when he begins to act from christian motives and principles. To some, this time is known; to others equally good, it is unknown. Some have many experiences to relate; others equally pious, have none. There are divers operations, but all of the same spirit. It is therefore of little or no consequence whether this time be known to any one, or unknown, or by what means he was first excited to reform his heart and life, provided he is careful in avoiding all he knows to be wrong, and faithful in performing all he knows to be right. Neither is it necessary to fix upon any age as the most proper for beginning a christian life. Life itself is given as a season of preparation for heaven. This preparation consists in the formation of a christian character; and as the future happiness of any individual will be proportioned to the degrees of his christian goodness, he is urged by every consideration of hope and of fear, of interest, gratitude, and love, to begin to live holily instantly and earnestly, let his age be what it may.

But, if a man's future happiness depends on his christian goodness, how, it may be asked, can salvation be properly called a free gift?—If it can be received by none but the good, and if goodness is to be acquired by one's own exertions, how is it free? I reply, that salvation is still a free gift on the part of God. Even temporal blessings are his free gifts. From him are received life, support, friends; all civil, social, and domestic blessings. We do not, receive them, however, without continual exertions on our part. But they are not less the free gifts of God on that account. For he receives nothing from us in return, nor ever can; because he is a perfect being,—the perfect creator of all things; and the love and worship and obedience we render to God, redound to our own benefit, increase our own happiness, not the happiness of a perfectly happy being. So too, the salvation of our souls is his free gift; and

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not only in this, but in a peculiar sense. For it was He that sent Jesus Christ into the world to save men from ignorance, error, superstition, sin, and death; and he did all that was necessary for this purpose. He exhibited the paternal character of God, and his designs respecting his human children. He left for our instruction and consolation, the blessed gospel, and for our imitation a spotless example. He died to seal the truth of his declarations, and arose from the dead to assure us of the certainty of our immortality. All this has God caused to be done for man's salvation, without his having done any thing to merit such favors; without his having it in his power to make any return. Is not salvation then a free gift on the part of God, although we cannot secure it without holiness?

Suppose an earthly parent leaves to an only son his whole estate, on condition that the son will give a part of it to a friend. If the son complies with the condition, he receives the legacy; if not, he forfeits the gift. Now whether the son complies or not, is not the legacy a free gift on the part of the father? So with salvation. God offers it to all on the condition of their becoming holy, with which all have the power to comply. Whether it be complied with or not, is not salvation a free gift on the part of God? Most certainly it is. If man accepts the condition, all he can do, all he is required to do, is to qualify himself for the enjoyment of a free, unmerited, unpurchased gift. There is, therefore, no inconsistency in calling salvation a free gift, although we receive it only when by our own exertions we become holy.

But why can we not attain salvation, without possessing christian goodness? I answer that the nature of the soul is such that it must be holy before it can be happy. All our knowledge of the soul must be derived from its operations, and from revelation. From experience we learn that there is a principle within us, which thinks, reasons, judges, remembers, and imagines. This we call the soul. We also learn that it can be expanded by discipline and cultivation; make unlimited acquisitions in knowledge; form habits of thinking, of feeling, and of acting; enjoy exquisite happiness, or suffer the keenest misery. We likewise learn that its present happiness or misery depends, in a very great degree, on its moral state; on its goodness or wickedness. If we cherish proper motives, virtuous thoughts, christian feelings and dispositions, pious desires and affections, we are happy; these are joyful states of the soul; the happiness

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results from their being holy states; holiness is happiness. On the contrary, if we cherish unhallowed motives, evil and sensual thoughts, sinful desires, and unholy affections, we are miserable; these are tormenting states of the soul; the misery results from their being wicked states; wickedness is misery. The soul, then, was made for goodness, and we infer from its very nature, that it must be holy before it can be happy even here.

Revelation teaches that the soul is immortal, and there is good reason to believe that it enters the next world as it leaves this; with all its habits of thought and feeling and affection as here formed; with all its moral character as here decided. For if the soul, when it enters the other world, loses its remembrance of a former state, it in effect is not the same soul; it is not immortal; and this world has no connexion with another. But all this is contradicted by both reason and revelation, and it seems morally certain that on beginning another existence, the soul will be the same, and bear the same character as when it leaves this. If so, and its happiness here depends almost wholly on its goodness, then its happiness must depend on the same cause there. Holiness must produce happiness, and sin misery. For God, being unchangeable, will remain the same; the principles of his government, being eternal, will remain unchanged; the soul, being immortal, will remain unaltered in its nature, and in its capacity for suffering and enjoyment, and the distinction between right and wrong, holiness and sin, will be as lasting as eternity.

Again; the nature of heavenly happiness is such that it cannot be enjoyed without holiness. Heaven is a state of purity; the abode of the spirits of just men made perfect, of an innumerable company of angels, of Jesus the Mediator of the new covenant, and of God, the Judge of all. To enjoy such society, to be happy with such beings, we must be in some degree like them; we must have similar dispositions and desires; we must be qualified for their employments and pleasures. If we live a life of active goodness, we shall be, in some humble degree, like them, and have the most ardent desires to become still more perfect. But if we pay no sincere regard to goodness, or to God. in this world, how can we find happiness in practising goodness and loving God at our entrance into the future world? How can a wicked person enjoy spiritual and heavenly society? If a man loves himself and earthly objects supremely till his very entrance into eternity, can he then

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immediately transfer his affections to the Saviour and to God? Can he then immediately change all his habits of thought, feeling, and action, and bring himself, at once, to delight in the purity and occupations of heaven? Or can he, with selfish desires, earthly propensities, undisciplined passions, and evil habits, be a proper companion for those holy spirits, who love God supremely, and their associated spirits as themselves? No. Before he can be happy in the society of pure and holy spirits, he must himself be pure and holy.

The foregoing arguments are confirmed by the general scope and object of the New Testament. The most careless perusal must convince any one, that all things there contained; all the doctrines and truths there revealed; all the entreaties, exhortations, warnings, promises there given; all the instructions, labors, and sufferings of Jesus and his apostles there recorded, were designed to effect one great purpose; that of turning mankind from ignorance, error, and wickedness, to knowledge, truth, and goodness. And all this is intended, not certainly for the benefit of God, for he is a perfect being and cannot be benefited by his creatures, but for the benefit of his rational children; because ignorance, error, and sin make them miserable; punish them; while knowledge, truth, and holiness make them happy; reward them.

God is no respecter of persons, but will render unto every man according to his deeds. But is this the case in the present life? Is there an equal distribution of the means of improvement and happiness? This no one will pretend. Then there is not an equal distribution of rewards and punishments; for christian rewards consist in knowledge and goodness, and these cannot be acquired without the means. If, then, there is justice in God, if he is an impartial parent of all his children, as the scriptures assert, he will rectify these inequalities in a future existence, where sin will receive its just punishment, holiness its just reward. This impression will be left on the mind of every candid reader of the New Testament. It is therefore unnecessary to quote particular passages to confirm this statement. It is sufficient to repeat the apostolic declaration, that without holiness no man shall see the Lord.

Perhaps it may be asked, how is future misery consistent with the known benevolence of God? God, it may be said, is perfectly benevolent; he wills the happiness of all his children; he is a perfect being; his will must therefore be accomplished;

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and his rational offspring saved from any future punishment. This is not a legitimate conclusion. That God is perfectly benevolent, I grant; he is infinite love. That he wills the salvation or happiness of his children, I also grant; his perfections do not permit him to will any thing but happiness. That all his children are happy here, or will be so at their entrance into eternity, I do not grant; for the following reasons. He wills our temporal happiness as much, and in the same manner, as he wills our eternal happiness. Yet we are not all happy in this world. There are many whom sin renders miserable. They are not so because God so willed, or so made them; but because they have made themselves so; have abused their moral freedom; have followed their own perverse wills, to the neglect of the revealed will of God. Their temporal happiness, then, does not depend wholly on the will of God; but they have wills of their own, which are free; free to choose and act; and if they do not will to be holy, and consequently happy, God does not compel them to be holy and happy. But did happiness depend wholly on the will of God; were men mere machines to be moved only at his will; then I grant we should be continually happy; for a God of love wills nothing but happiness. This however is not the case. I feel that I am a free agent. My happiness or misery depends chiefly on myself; on my willing to be righteous or wicked. And I see no reason to believe that my will, which is nothing but a particular state of my mind, is to be changed by the dissolution of my body. Even if it should, my sinful habits would still remain to torment me; the remembrance of my past ingratitude and sinfulness would produce punishment. But if my character remains unaffected by death, and my soul enters the other world, as many leave this, impenitent, unreformed, unholy, what is to give me happiness? What is to save me from the punishment of my sins? Shall I not suffer so long as they remain on the soul?'

Perhaps it will be said, he that is dead, is freed from sin. But what is the meaning of the apostle? He that is dead *to sin*, is freed from sin, the power of sin, the punishment of sin, the hell of sin. This is precisely the doctrine of the apostle; and precisely the doctrine I am advocating. When the scriptures speak of God as willing the salvation of all, let it be remembered that he first wills they should come to a knowledge of the truth, to repentance, holiness; and whenever they repent, and form christian characters, they will be saved, and not

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until then. It would be as much a miracle for God to make a wicked person happy, either in this world or the world to come, as to raise the dead. So long, therefore, as misery in man, either here or hereafter, is the fruit of his own choice, it can offer no objection to the perfect benevolence of God.

It may be asked again, how can those who die in infancy and childhood, be happy in the future world, since they were not born holy, and have not lived long enough to acquire holy characters? I answer, that an infant, though not a moral agent and of course without any moral character, is still a subject of the kingdom of heaven, as expressly affirmed by the Saviour of all. He is innocent, having committed no sin; and pure, for his soul, being spiritual, must proceed directly from God, the father of spirits, from whom no impure thing can proceed. And because innocent and pure, just as he came from the hands of his Maker, he is an object of divine complacency and love, and at death, is conveyed to mansions of eternal blessedness. There he can suffer nothing; for his soul is free from sin, the only cause of suffering in a spiritual world. Nor can he ever suffer; he has no evil in himself and no temptations around him; he sees none but good examples to imitate, and hears only the language of truth and piety; he receives none but holy instructions, and associates with none but holy beings; of course he will commit no sin; and consequently can suffer no punishment. Though he suffers nothing, nor ever can, neither can he enter immediately upon perfect spiritual happiness. For he enters the other world as ignorant as he leaves this; his existence is but just commenced; he has not acquired the full exercise of his faculties; he has formed no moral character; of course, he is no more prepared for perfect spiritual happiness than an infant in this world. But in this state he cannot long continue; for he has entered the kingdom of heaven; he is in the society of the spirits of just men made perfect, who will delight in instructing him in the duties and enjoyments of the spiritual regions; he is received into the mansions of Jesus, who, while on earth, took little children into his arms and blessed them as the lambs of his fold; he is in the more immediate presence of God, who is love, and who loves all the works of his hands. Under such instructers, and with such examples, his progress in knowledge and holiness must be incalculable, and in exact proportion to his increase in these, will be his increase in unalloyed happiness. Thus, though destitute of personal

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holiness, when borne by angels to Abraham's bosom, he soon acquires a character altogether holy, and quickly becomes qualified for complete heavenly happiness.

This speculation on the future condition of all infants and children, seems to me both rational and scriptural, and perfectly consistent with the necessity of personal holiness as a preparation for future happiness. I must therefore conclude, from considering the nature of the soul, the nature of heavenly happiness, and the general scope of the New Testament, that christian goodness is absolutely essential to the soul's salvation; to its present and future happiness. Thus have I shown the nature and necessity of holiness; and answered such objections as might naturally be supposed to arise in the minds of many readers. The truth of my statements, and the correctness of my reasoning, every one must try by the test of his own experience, his own observation, and his own understanding of Christianity. But for one, I am persuaded, that there are no substitutes for christian goodness. We may talk of the mercy of God, or the atonement of Christ, or the doctrine of election; unless we have christian characters, we cannot enjoy real happiness in this life; we cannot expect to enjoy the happiness of heaven. W.

Collections.

Death and Sleep.

The Angel of Sleep and the Angel of Death were journeying arm in arm on the earth. Evening drew on. They seated themselves on a hill not far from the habitations of men. A solemn silence reigned around, and the evening bell in the distant village ceased to be heard.

Tranquil and silent as it is their nature to be, these two benefactors of mortals sat in fraternal embrace, and night already approached.

The Angel of Sleep then rose from his mossy seat, and strewed with delicate hand the invisible germs of slumber. The evening breezes wafted them to the peaceful habitations of the weary husbandmen. Sweet slumbers now fell upon the inmates of the rustic dwellings, from the aged, whose tottering steps are supported by a staff, to the infant in the cradle. The

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sick forgot their pains, the afflicted their sorrows, and poverty its cares. All eyes were closed.

Having performed his task, the kindly Angel of Sleep resumed his seat beside his graver brother. When the morning dawn awakes, cried he with joyous innocence, then will men praise me as their friend and benefactor! O how delightful to do good secretly and unseen! How happy are we invisible ministers of the Most High! How pleasing the silent duty which we are charged to perform!

Thus spake the benevolent Angel of Sleep.

The Angel of Death surveyed him with silent melancholy, and tears, such as immortals weep, started into his large dark eyes. Ah! said he, why am I not destined, like thee, to receive the tribute of joyful gratitude! Mortals regard me as their enemy and the destroyer of their pleasures.

O my brother, replied the Angel of Sleep, will not the good, when they awake, acknowledge and thankfully bless thee as their friend and benefactor? Are not we brothers and servants of one Father?

He spoke, and the eyes of the angel of Death glistened, and the brother spirits clasped each other in a tender embrace.—

From Dr F. A. Krummacher's Parables, translated from the German, by Frederic Shoberl. London. 1824.

The Guilty Conscience.

When Cain dwelt in the land of Nod, beyond Eden, to the east, he sat one day beneath a plantain-tree, and leaned his head on his hands, and sighed. And his wife went forth to seek him, carrying the infant Enoch in her arms. When she had found him, she stood long beside him, under the plantain-tree, and heard the sighs of Cain.

Then said she to him: Cain, why sighest thou? Wilt thou never cease thy wailing? And Cain started, lifted up his head, and said: Ha! is it thou, Zillah?—Behold, my sin is too great to be forgiven! And when he had thus spoken, he again bowed his head, and covered his face with his hands.

Ah, Cain! said his wife, with soothing voice, the Lord is merciful and abounding in goodness.

When Cain heard these words, he again started, and said: What! must thy tongue, too, be a thorn to pierce me to the heart? But she replied: Far be that from me! But listen,

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Cain, and look around thee. Are not our fields thriving, and have we not already twice reaped prolific crops? Is not the Lord bountiful to us, and doth he not deal graciously with us?

Yes, Zillah, answered Cain, to thee and to thy Enoch, but not to me! In his bounty I discover only how far I was from him when I slew Abel.

Zillah then interrupted him, and said: Dost not thou then cultivate the earth, Cain, and strewest thou not the seed in the furrows? Doth not the sun rise upon thee as in Eden, and the dew glisten for thee on the flowers and the sprays?

Ah, Zillah! my poor wife, replied Cain, I see only in the radiance of the dawn the bleeding head of Abel, and the dew appears to me on each spray as a tear, and on each flower as a drop of blood. Hath not the rippling brook a voice which mourns for Abel, and is it not his breath that meets me in the cooling breeze? More terrific than the word of wrath which spake to me in thunder, and asked: Where is thy brother Abel? is to me the still small voice that every where strikes my ear. And when night arrives, it envelopes me like the gloomy grave, and I am surrounded by the empire of death. Noontide alone is the hour for me, when the sun scorches my head, and my sweat trickles down into the furrows, and there is no shade to screen me from his rays.

Then said Zillah: O Cain, my beloved! behold, yonder come our sheep, white as the lilies of the field, and their udders distended with milk. See how they skip to their pens in the radiance of evening!

Cain looked steadfastly at them, and cried: Ah, they are Abel's sheep! Are they not stained with his blood? Their bleating is a lament for Abel. What could belong to Cain?

Zillah wept, and said: Am I not then, Zillah, thy wife, who loveth thee? He replied: How canst thou love Cain, who loveth not himself? What hast thou from me but tears and sighs? . . . How couldst thou love Cain, who slew Abel?

She then presented to him Enoch, her son, and the infant smiled at his father.

Then Cain fell on his face, beneath the plantain-tree, and sobbed, and said: Alas! must I still behold the smile of innocence? It is not the smile of the son of Cain—it is the smile of Abel, whom Cain slew.

Thus cried he, and lay sullenly with his face to the earth. But Zillah reclined against the plantain-tree; for she trembled exceedingly, and her tears trickled upon the ground.—*Ibid.*

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Poetry.

SEASONS OF PRAYER.

To prayer, to prayer ;—for the morning breaks,
And earth in her Maker's smile awakes.
His light is on all below and above,
The light of gladness and life and love.
Oh, then, on the breath of this early air,
Send upward the incense of grateful prayer.

To prayer ;—for the glorious sun is gone,
And the gathering darkness of night comes on.
Like a curtain from God's kind hand it flows
To shade the couch where his children repose.
Then kneel, while the watching stars are bright,
And give your last thoughts to the Guardian of night.

To prayer ;—for the day that God has blest
Comes tranquilly on with its welcome rest.
It speaks of creation's early bloom ;
It speaks of the Prince who burst the tomb.
Then summon the spirit's exalted powers,
And devote to Heaven the hallowed hours.

There are smiles and tears in the mother's eyes,
For her new born infant beside her lies.
Oh hour of bliss ! when the heart o'erflows
With rapture a mother only knows.
Let it gush forth in words of fervent prayer ;
Let it swell up to Heaven for her precious care.

There are smiles and tears in that gathering band,
Where the heart is pledged with the trembling hand.
What trying thoughts in her bosom swell,
As the bride bids parent and home farewell !
Kneel down by the side of the tearful fair,
And strengthen the perilous hour with prayer.

Kneel down by the sinner's dying side,
And pray for his soul through him who died.
Large drops of anguish are thick on his brow ;
Oh what is earth and its pleasures now ?
And what shall assuage his dark despair,
But the penitent cry of humble prayer?

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Kneel down at the couch of departing faith,
And hear the last words the believer saith.
He has bidden adieu to his earthly friends;
There is peace in his eye that upward bends;
There is peace in his calm confiding air;
For his last thoughts are God's, his last words prayer.

The voice of prayer at the sable bier!
A voice to sustain, to soothe, and to cheer.
It commends the spirit to God who gave;
It lifts the thoughts from the cold dark grave;
It points to the glory where he shall reign,
Who whispered, 'Thy brother shall rise again.'

The voice of prayer in the world of bliss!
But gladder, purer, than rose from this.
The ransomed shout to their glorious King,
Where no sorrow shades the soul as they sing;
But a sinless and joyous song they raise,
And their voice of prayer is eternal praise.

Awake, awake, and gird up thy strength
To join that holy band at length.
To Him, who unceasing love displays,
Whom the powers of nature unceasingly praise,
To Him thy heart and thy hours be given;
For a life of prayer is the life of heaven. Y****.

TO C. WITH A LOCK OF HIS MOTHER'S HAIR.

Brother, dear brother, take this precious gift,
This lock of golden hair, our mother's hair.
'T is beautiful, as when in childish sport,
We loved to deck it with sweet flowers, or twine
It round our infant fingers, while her smiles
Spake all the feelings of a mother's love.
E'en then her cheek wore a deceitful bloom,
And her meek eyes beamed with a fatal lustre;
And in a little while she passed away
From us her children, to her Father's house.
The tears we shed for her, were the first tears
Her gentle hand dried not; the cloud, which then
Gathered upon our brows, was the first shade

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Her beaming smile dispelled not. She had gone!
Yet then we felt not, then we could not feel
All that we lost in her. Years have gone by,
And youth now crowns us with its budding rose;
But every year that passes brings her image
More lovely and more sacred to our hearts.
Her memory, like the gentle gale of spring,
Breathes o'er the chords of feeling, and awakes
A sweetly mournful strain; and then perhaps
Her spirit holds communion sweet with ours,
And like a guardian angel, hovers round
The children of her bosom; and her prayers
May yet ascend for us, before the throne
Of Him, in whose bright presence now she stands!
That heavenly Friend, to whom her dying breath
Committed us, has led us on thus far.
His love surpasses e'en a mother's love,
And he will never leave us, nor forsake.
Our God! conduct us in thine own right way,
And having done and suffered here thy will,
Lead to that radiant world, where we may hope
Again to meet our mother's angel smiles! A.

Review.

ART. XIII.—*Memoirs and Poetical Remains of the late Jane Taylor; with Extracts from her Correspondence.* By ISAAC TAYLOR. Boston. 1826. pp. 316.

JANE TAYLOR belonged to a very worthy family, well known to the public, by several publications, mostly of a moral and practical character. She is always to be spoken of with respect as one, who uniformly consecrated her powers, originally far from ordinary, to what she deemed the cause of truth, of virtue, and human happiness; whose highest ambition was to render herself useful, and merit the esteem of the few she loved and valued, and whose success was sufficient to gratify, at least, diffidence and modest wishes. If the present volume, especially the poetical part of it, adds nothing to her fame, or fails, in certain respects, of answering the hopes awakened by some of her former productions, it will be regarded with interest on ac-

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count of the biographical notices it contains, and the copious extracts it gives from her correspondence.

The Memoir, by her brother, which occupies nearly half the volume, appears to be an honest and faithful narrative, tolerably free from extravagant panegyric, the common fault of writings of this class. It exhibits no extraordinary ability, but may be regarded, on the whole, as quite a reputable performance, somewhat perplexed and clumsy, however, in arrangement, and not without occasional inaccuracies of language, and numerous repetitions both of thought and expression. Of the author's style, in general, we should say, that it is less distinguished for simplicity, ease, and light and graphical narrative, than for a sort of drowsy dignity, stiffness, and constraint. He does not quite satisfy us in other respects. We think that he has been a little too scrupulous on certain points, and in his attempts to 'separate the personal history of his sister from that of her family' as far as possible, has embarrassed himself with needless difficulties, and kept back facts and incidents important to the complete illustration of his subject. We give him full credit for his motives, a fear of subjecting himself to the charge of egotism, and respect for the feelings of survivers, who seem entitled to an exemption from the 'demands of that curiosity, which it is usual to gratify, relative to the dead, who have occupied a place in public esteem.' But he has carried the point of delicacy a little too far; he has some overrefined notions, in a word, a kind of squeamishness, which has led him to make suppressions, which mar the texture, and in some degree impair the interest of his performance. As one example of the defect to which we allude, we would mention a certain air of reserve and mystery he has attempted to throw over almost every thing, that relates to the parents of the subject of his Memoir. He seems to set out with the sturdy resolution to withhold all information concerning their rank and occupation. This resolution, it is true, he is compelled to abandon in the course of the narrative, and by degrees, though rather awkwardly, by insinuation and periphrasis, discloses, what had been much better told us without reserve in the beginning. Their calling was an honest one, and we see no reason, therefore, for all this hesitation and shuffling.

The narrative commences with the following clumsily constructed sentence. 'Jane, their second daughter, was born September 23, 1783, while her parents resided in London.'— Her father, we are told, was an 'artist,' or, as it afterwards ap-

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pears, an engraver. Her constitution was originally delicate, and her hold on life, for some time, seemed precarious, but in her fourth year, her father having removed to Lavenham in Suffolk, she suddenly acquired health and spirits. She is described as exhibiting from infancy, remarkable vivacity, fertility of invention, and a quick and active fancy; she entered with eagerness into all the childish diversions provided for her, and was never at a loss in furnishing amusement for herself and her companions. 'I can remember,' says her sister, 'that Jane was always the saucy, lively, entertaining little thing, the amusement and the favorite of all that knew her. At the baker's shop she used to be placed on the kneading board, in order to recite, preach, narrate, &c. to the great entertainment of his many visiters. And at Mr Blackadder's she was the life and fun of the farmer's hearth.'—'She was the presenter of every petition for holidays and special favors, and the spirited *foremost* in every youthful plan.'

In short, she was generally spoken of as a 'most diverting little thing;' she was sought after, caressed, and flattered; and was in a fair way, we should say, of becoming a spoiled child. But she seems to have escaped with little injury, being preserved by a native timidity and diffidence. The fears of her parents too were awakened, and 'so far as it was possible to prevent it, Jane was restrained from thus furnishing amusement to the neighbourhood, at so great hazard to her simplicity.' At eight years of age, or earlier, she began to write verses, and two pieces are preserved in the Memoir, one written at the age of ten, and the other of eleven, both well enough, perhaps, viewed as mere childish efforts.

Both she and her sister were indebted for their education, with the exception of a few of the lighter accomplishments, to the personal instruction of their parents, passing 'part of every day with their father, and a considerable part with their mother, who from the first, made her daughters her companions, treating them, and conversing with them as reasonable beings.' The writer proceeds to give some account of the plan of education adopted by these careful parents, after stating, that the father about this time, 1796, was induced to 'comply with the wishes of a dissenting congregation at Colchester, to become their minister;' to which place he immediately removed with his family. Of the circumstances, which led to this change, and the preparation for it, nothing is said. The plan alluded to we shall give in the author's own words.

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'The course of his children's instruction was soon resumed by my father after his settlement at Colchester. He aimed less to impart those shreds of information, which serve for little except to deck out ignorance with the show of knowledge, than to expand the mind by a general acquaintance with all the more important objects of science; so that, in whatever direction in after life, his children might pursue their studies, they might find the difficulties attending the first steps on unknown ground already overcome. It was also in his view, a principal object to prevent the formation of a narrow and exclusive taste for particular pursuits, by exciting, very early, a lively interest on subjects of every kind. The influence of this comprehensive system on Jane's tastes, was very apparent in after life. For though, by the conformation of her mind, she most frequented the regions of imagination, and of moral sentiment; she always retained so genuine a taste for pursuits of an opposite kind, as at once to impart a spirit of liberality to her mind, and to become the source of richness and variety in her writings.' pp. 38, 39.

Here the narrative is interrupted by an episode on 'the four lovely daughters' of a Dr S——, of Colchester, in the course of which the writer exhibits, to use the mildest term, a degree of disingenuousness, we deem highly deserving of reprehension. Of the propriety of giving to the public, minute personal history of this kind, strong doubts may be justly entertained. For ourselves, we consider the practice wholly unauthorized. It is not merely a piece of impertinence; it is unfeeling and cruel. We feel compelled strongly to protest against it. Dr. S—— was a 'physician esteemed for the excellence of his private character, as well as for his professional ability.'

'He died,' observes the narrator, 'about the time of which I am speaking; leaving a widow, four daughters, and a son, who alone survives.'—'Those who may still remember Mira S——, will allow that they have rarely seen united so much intelligence and sweetness of disposition, and loveliness of manners and of person. Her charm was that of blended dignity and gentleness. Not long after the commencement of my sister's intimacy with this family, Mira exhibited symptoms of the malady of which, in the course of a few years, herself and her sisters, were the victims, and died at Exeter, after spending two or three years in frequent, but hopeless changes of scene, among her friends in Ireland, and the West of England. Bythia, the second daughter, though less lovely in person, and less gentle in

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disposition, than her elder sister, endeared herself to her friends by the affectionate warmth and candor of her disposition. The progress of her fatal illness was more rapid than in the case of her sister:—she died in Dublin the preceding year; where also Eliza, her younger sister, died soon after. Letitia, Jane's friend, was little inferior, either in intelligence or in loveliness, to Mira.'

'Letitia' it is added, 'quickly followed her sister to the grave. She also had been sent, more than once to the West of England; and died on her way thither, at Basingstoke, Dec. 12, 1806.'

pp. 40, 41.

After this narrative, enough, we should think, to soften the morosest nature, the author proceeds to hold the memory of these young ladies up to contempt or aversion, telling us that they were undutiful, thoughtless, and, we add, unprincipled; though the 'head and front of their offending,' as far as we can discover, was, that they discarded some austere and ascetic views and observances of the religious sect or party, in which they had been educated, a result, 'hastened,' we are gravely informed, and strange if it had not been, 'by their witnessing a general laxity of manners, and some flagrant scandals among the religionists whose creed was already the object of their scorn.' But the most disingenuous part of the narrative remains.

'In addition to these unfavorable circumstances on the one side, these young ladies were exposed, on the other, to the most seductive influence from the connexions they had lately formed at a distance from home. Many of their new friends were persons at once intelligent, refined in their manners, amiable in their tempers, and perfectly versed in all the specious glozings of Socinianism.' p. 42.

'Socinianism,' then, is the crime; the 'infidel insinuations' and 'universal disbelief' of its friends, are what so offends Mr Taylor. Now we feel no particular friendship or partiality for 'Socinianism;' we think it an unscriptural doctrine. But we are friends to justice and fair treatment; and, as such, we do not hesitate to affirm, that the Socinians are grossly, shamefully abused, when they are thus classed with infidels. One doctrine received by all genuine Socinians, it is well known, is the propriety of offering religious homage to Christ, the Saviour of the world. The early Socinians constantly invoked him in prayer. Is this, we would ask, a feature of infidelity? Infidelity, as we understand it, rejects the divinity of our Lord's mission and character. Socinianism admits it; further, enjoins

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prayer to be addressed to him. Here is a pretty broad line of distinction, we should think, between the two. But the name, Socinian, forsooth, is unpopular and odious, and no disgrace, which can be heaped upon it is deemed too much. Now, we repeat, we are advocates for fair usage, common courtesy. It is enough for Socinians to bear the weight of odium attached to their real opinions. Let us not lay on them the additional burden of infidelity, which they do not deserve.

Miss Taylor's intellectual and moral education had always been an object of deep solicitude with her parents, and their zeal, fidelity, and we add, skill and success, in promoting it, deserve the highest praise. She was now in her sixteenth year, and already 'imbued with a relish for literary and scientific pursuits;' but these pursuits, not being considered by her father as affording any sure prospect of future independence and comfort, he determined to qualify his daughters to provide for themselves, by instructing them in 'that branch of the arts which he himself practised,' with a view to make them 'artists by profession.' Her 'taste for the arts,' we are informed, 'was such as to make her excel in their lighter branches; and many of her drawings, still in the possession of her family, display a true feeling of the beautiful in nature, and a peculiar niceness and elegance of execution.' But she soon became dissatisfied with her employment, and after practising engraving for a few years, relinquished it without regret, as other 'paths of exertion opened before her.'

During the time occupied in the abovementioned employment, her intellectual habits and tastes were cultivated and encouraged. Besides that 'some one of the pupils under Mr Taylor's care' usually read aloud, while the rest were engaged with the objects of their art, he was, in other respects, a great economist of time. The family rose early, and 'the morning and evening hours, during the winter, were employed either in literary pursuits, or in the maintenance of friendly correspondence.' We might quote from this part of the Memoir, several agreeable descriptions of domestic scenes, occupations, and amusements; of pleasures, which, though simple and easily procured, are usually remembered with delight; but our limits forbid.

Miss Taylor was now soon to enter on the career of authorship; though she does not appear to have written with any view to distinction, or fame. She was not indifferent to the

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good opinion of those around her, but the gratification of literary vanity was never a predominating motive with her. Her heart was formed for friendship, and the principal inducement to her earlier efforts seems to have been to gratify and cherish affection; and when afterwards the higher motive of duty intervened, she still regarded the fondness and esteem of those she loved, as one of the sweetest rewards of her labors. 'The opinion of the little hallowed circle of my own friends,' she observes, 'is more to me than the applauses of a whole world of strangers.'

The 'Beggar Boy,' originally contributed to the 'Minor's Pocket Book' in 1804, and now inserted among the Poetical Remains, was her first piece that appeared in print, and succeeded, it is said, in attracting the attention of the public. Some time after, we cannot say precisely when, for our author is very sparing of dates, and his narrative is throughout blind and interrupted, was published by Jane Taylor in conjunction with several others, the first volume of 'Original Poems for Infant Minds.' This was soon followed by a second by the same authors, and by 'Rhymes for the Nursery,' by Jane Taylor and her sister; all of which were well received at the time, and continue, we believe, to be popular and esteemed. She contributed several pieces to a volume published under the title of the 'Associate Minstrels.' These are now placed among the Poetical Remains. The 'Hymns for Infant Minds,' by herself and her sister, and 'Hymns for Sunday Schools,' speedily followed. Most of these productions were written under the fatigue of other occupations, either before the regular employments of the day commenced, or after they concluded, and it was not till after this time that whole days were devoted to literary studies.

In 1810, her father resigned his charge at Colchester, and became pastor of a dissenting congregation at Ongar. She passed the winters of 1812–13 and 1813–14, among the romantic scenes of Ilfracombe, in Devonshire. During the latter season she wrote the greater part of 'Display,' which she next year published, a religious novel, or tale of modest pretensions, generally read, we believe, though somewhat censured at the time. Her next publication was her well known 'Essays in Rhyme on Morals and Manners,' composed during a residence of two years at Marazion, in Cornwall, and written, we are told, with great 'zest and excitement.'—'While employed

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upon them, she was almost lost to other interests;—even her prevailing domestic tastes seemed forgotten; and in our daily walks, she was often quite abstracted from the scene around her.' She soon after wrote, conjointly with her mother, the 'Correspondence between a Mother and her Daughter at School.'

Early in 1816, she became a regular contributor to the 'Youth's Magazine,' for which she continued to write for seven years. The result of these labors has been given to the public, since her death, in a detached form, under the title of 'The Contributions of Q. Q. to a Periodical Work, with some Pieces not before Published, by the late Jane Taylor, in two Volumes.' In August, 1816, she returned to Ongar, where, with the exception of occasional residences with her friends, she passed the remainder of her days. In 1817, she discovered the first indications of an 'induration in the breast,' which, after protracted debility and suffering, proved fatal in April, 1824, in the fortyfirst year of her age.

The following notices of her person may be acceptable to our readers. 'Her features were delicately formed, and regular; her stature below the middle size;—every movement bespoke the activity of her mind; and a peculiar archness and sprightliness of manner, gave signification and grace to all she said.—The expression of her face was that of the finest feelings, habitually veiled from observation.'

A good deal is said, in different parts of the Memoirs, of her religious impressions and feelings, which, not to interrupt our narrative, we have hitherto omitted to notice. There are some minds, which seem predisposed to give a willing reception to the solacing declarations and the hopes of religion. They have few distressing apprehensions; they hardly know what a feeling of despondency is, being sustained through life by a cheerful and confiding piety. Again, there are timid, melancholy natures, who, with every reason to trust that they are in a state to be accepted of God, yet pass their days in gloom; who see no cheerful prospects, have none of those satisfactory and pleasing views and anticipations, from which others are enabled to extract so much comfort and happiness. They fear to apply to themselves the promises and hopes of the gospel, lest they be found to flatter and deceive themselves by a false trust; and thus 'live all their lifetime subject to bondage.'

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This was in some degree the case with Miss Taylor; though we should ascribe her extreme anxiety rather to certain dark and mystical views of Christianity early infused, than to her temperament which was originally far from desponding and melancholy. She was pensive, distrustful of herself, and susceptible of strong impressions of fear; but we see no evidence of deep constitutional gloom. On the contrary, she appears to have possessed a good deal of native gaiety of heart. Her spirits were perhaps not the most light and buoyant, but she was not destitute of good humour and cheerfulness. In fact, it is only when her thoughts are employed about objects of faith, that her mind becomes clouded with discontent and sadness. She was early distinguished for piety, and became deeply impressed with the importance of religion, as a matter, which personally concerns every individual. She appears to have been eminently conscientious and faithful, never forgetting that she was responsible for the trust committed to her by her heavenly Father. But her religious feelings had, for several years, a 'character of mournfulness and distress.' She shared the alarms, 'which belong to a conscience that is awakened, but not fully pacified.'—'Some time after,' her biographer observes, 'unconsciously to herself, a real progression appears from her letters, to have taken place in Jane's religious feelings; if not more happy in hope, she was more established in principle.' Still she was in a state of 'discomfort,' destitute of the 'peace and hope' of the Christian. Again, afterwards, we are told, that 'her religious belief had long been settled; but she had failed to apprehend, with comfort to herself, her own part in the hope set before us in the gospel. It was at length, rather suddenly, in the summer of 1817, that the long standing doubts of her personal religion were dispelled, and she admitted joyfully the hope of salvation.' But our readers may be better pleased to have an account of the process, in her own words, as contained in a letter to her sister.

'My mother told you of my having joined the church. You may have supposed that I was frightened into it, by my complaint; but I feel thankful that this was not the case; for it was not till after I had consulted Mr Clyne, that I felt any alarm about it; nor had I before any idea of its being of a formidable kind. My mind, all the summer, had been much in the state it has been in for years past; that is, unable to apply the offer of

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the gospel to myself, and all confusion and perplexity, when I attempted to do so. One evening, (about three weeks before going to London for advice,) while alone in my room, and thinking on the subject, I saw, by an instantaneous light, that God would, for Christ's sake, forgive my sins;—the effect was so powerful that I was almost dissolved by it. I was unspeakably happy.' pp. 123–4.

This account, we need not say, savours strongly of fanaticism, with which the author had, for some years been a little tainted, and which her late morbid state had increased. Though her raptures soon passed off, she was, during her few remaining years, free from distressing anxiety. She 'actively engaged in works of Christian charity,' presiding in the 'committee room' of Bible Societies, and becoming teacher in the Sunday Schools. Amid the fluctuations of hope and fear incident to her disease, she preserved in a good degree serenity of mind. She sustained her sickness with christian fortitude and patience, and died with composure and hope, leaving an example of sincerity, of faith, of disinterested zeal and benevolence.

The excellence of her private and social character cannot be doubted. She was averse to pretension and display, sensitive and timid, but active and persevering. She was warm and devoted in her attachments. With a love of literary occupation, she preserved a feminine character, and simplicity of taste and feelings, and never suffered a fondness for the gratifications of intellect, to withdraw her attention from the great practical interests of life.

Her writings afford evidence of good sense and principle; of mental vigor and sprightliness, though not of the utmost comprehension and richness, and not always of correct taste. As an author, her favorite provinces were those of imagination and moral sentiment, though in reading she manifested, particularly in her later years, a preference of works of history to fiction. The latter she read only occasionally in the moments of exhaustion, which followed her intellectual efforts. She was alive to the beautiful and sublime in natural objects; and combined humor with pensiveness, two qualities, which are not unfrequently found united, and which serve mutually to enrich and chasten each other.

Her poetry, though not of the highest order, is not destitute of merit. The 'Essays' afford the most favorable specimen

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of her powers. These, to be sure, admit of no comparison with the ethical poetry of Pope. They want his keenness and pungency, his condensed manner, his terseness and exquisite finish. They more resemble in their general air, topics, and style, the productions of Cowper. Indeed, he appears, as has been often remarked, to have been her model. But she follows him with very unequal steps. She has not his genius; she wants his delicacy and strength of coloring, his richness, force, and compass. She resembles him in his love of simplicity and nature, but she selects her topics, illustrations, and imagery with much less judgment and taste. She falls below him in accuracy, in felicity of expression, and in those thousand nameless graces, which lend a peculiar charm to the productions of his muse. As a painter of domestic life, she has not the same faculty of imparting dignity and interest to familiar, and perhaps trivial scenes and incidents. His verse is occasionally homely and careless, hers often of a coarse texture, quaint, and slovenly. She differs from him as a religious poet, by a certain formality and awkwardness with which she introduces the ideas and language of the Bible. Her frequent use of scriptural expressions, often making up whole lines, gives to her verses something of a disjointed appearance. Still we are disposed to think favorably of the Essays. They show discrimination and knowledge of the heart; they contain a great deal of sound reflection, and many just views of life, and have passages of much vigor and neatness.

Of the 'Poetical Remains' contained in the present volume, if we except a small number, which had been previously given to the public in Magazines and Journals, no account is afforded by her biographer. On the whole, we confess we have read them with no slight feeling of disappointment. They are mostly short, and the subjects diversified, some light and some serious. As a specimen we give our readers the 'Remonstrance to Time,' originally published in the 'Associate Minstrels.' We are induced to select this, partly from the favorable opinion we entertain of its merit, and partly as being one of those pieces, which, her biographer tells us, are 'most characteristic of herself, and give a true portrait of her own mind.'

Stay, hoary Sage! one moment deign
To hear thy duteous child complain;
Nor scorn her pensive lay:
But while a suppliant at thy side,

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Thy fearful scythe in pity hide,
And that old hour-glass throw aside;
They fright my song away.

Regardless of thy hoary age,
Thou indefatigable Sage,
Incessant is thy toil:
Thou canst, with an unnatural joy,
Thine own ingenious works destroy;
For 'tis thy favorite employ
To perfect and to spoil.

And Beauty's temple, Wisdom's brow,
Old Time! it well befits thee now,
With pains to decorate:
Scatter thy silver honors there,
But, O good father Time, forbear!
I ask thee not to deck *my* hair;
It ill becomes thy state.

Go, bind thine ivy o'er the oak,
And spread thy rich embroidered cloak
Around his trunk the while;
Or deck with moss the abbey wall,
And paint grotesque the Gothic hall,
And sculpture, with thy chisel small,
The monumental pile:

But oh! from such majestic height,
Wilt thou, descending, stoop thy flight
To seek *my* lowly door?
What glory canst thou reap from me,
By all neglected, but by thee?—
Consider thine own dignity,
And proudly pass me o'er.

—But false the hope! and vain the prayer!
Thy hand was never known to spare;
Nor will thy speed delay:
Yet hear thy trembling victim's sigh;
If e'er thy microscopic eye
Perchance one youthful grace espy,
May *that* become thy prey!

Thy wrinkles, and thy locks of snow,
The choicest gifts thy hands bestow,
At those I do not start:

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But come not thou, a treacherous guest,
To steal those feelings, dearest, best—
That glow that warms the youthful breast:—
With *these* I cannot part.

Oh! should such joys supplanted be
By frigid worldly policy,
And cold distrust ensue;
Adieu, ye dear poetic powers,
And Fancy's fair enchanted bowers,
And all the sweets that once were ours,
A long, a sad adieu!

But is it in thy power to chill
Affection's dear transporting thrill,
And Friendship's fervid glow?
Ah! if thy cruel aim be this,
I shudder at thy marble kiss,
And clinging to my parting bliss,
Call bitter tears to flow.

But Sire, command these fears away:
Tell me, Affection's milder ray
Shall gild my wintry sky:
That hope my fainting spirit cheers,
Dispels my sighs, and dries my tears:
Angelic *now* thy form appears,
And mercy in thine eye. pp. 167—9.

The fond partiality of her brother has led him to insert among the 'Remains,' some pieces which had been better omitted. They are, in fact, not worth preserving; we say more, they are injurious to the fame of the author. What could induce him to publish such lines as the following?

What though I cannot break my chain,
Or e'en throw off my load;
The things impossible to men,
Are possible to God.

Who, who shall in thy presence stand,
Or match Omnipotence;—
Unfold the grasp of thy right hand,
And pluck the sinner thence?

Faith to be healed, I fain would have—
O might it now be given!

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Thou canst, thou wilt the sinner save,
And make him meet for heaven.

Bound down with twice ten thousand ties—
Yet let me hear thy call;
My soul with confidence shall rise,
Shall rise, and break through all.

Thou canst o'ercome this heart of mine,
Thou wilt victorious prove;
For everlasting strength is thine,
And everlasting love. pp. 206–7.

Miss Taylor's devotional poetry is altogether in bad taste. The sentiments introduced are trite, and the language and imagery often gross and degrading. Take for example the following stanza on death.

May none escape—the chosen few,
That Friendship fain would spare?
Nay, Death hath oft his favorites too,
And O, his taste is rare!
The crowd he often passes by—
To fix on *such* his hollow eye. p. 210.

Or these.

Ye tempting sweets forbear—
Ye dearest idols fall:
My love ye must not share;
Jesus shall have it all:
'Tis bitter pain—'tis cruel smart,
But O! thou must consent, my heart!

But must I part with all,
My heart still fondly pleads:
Yes—Dagon's self must fall:
It beats, it throbs, it bleeds:
Is there no balm in Gilead found
To soothe and heal the smarting wound? p. 207.

Or these, which are strongly marked with mysticism.

The Saviour whom I long have sought,
And would, but cannot see—
And is he here? O wondrous thought!
And will he dwell with me?

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I ask not with my mortal eye
To view the vision bright;
I dare not see Thee, lest I die;
Yet Lord, restore my sight! p. 213.

We might quote more of the same quality. We are unwilling to note faults of this kind in one for whom we really feel great esteem. But we should show ourselves unworthy our trust, were we from motives either of 'fear or favor,' to neglect animadverting on a style, which, so far as it has any influence, tends to corrupt public taste and sentiment. Any blemishes in writings of inferior merit can be attended with injury only to the author, and we might not therefore feel compelled to interfere. But to the productions of a writer deservedly popular and respected, a very different rule applies. These are precisely the performances, which call for faithful criticism, because, so far as they sin against truth and nature, they send a poisonous influence into the very heart of society. Misplaced indulgence to the offender becomes, in this case, an act of treachery to the public. But after all, we have less cause of complaint against Miss Taylor than against her editor. The pieces we have pointed out as most exceptionable, are, we believe, though in consequence of the meager account of the 'Remains' offered us, we cannot affirm positively, now for the first time published, and consequently she is not responsible for their appearance. We suppose there is no author who would not appear to some disadvantage, were the sweepings of his study, containing crude and unfinished sketches, and feeble and abortive efforts, to be indiscriminately thrown out upon the public. If Miss Taylor has shared the comulon fate of becoming a sufferer by the mistaken fondness of friends, the misfortune is hers, but the blame rests somewhere else.

With Miss Taylor's prose writings, we have been generally pleased. They have a modest aim, but what they attempt, they generally accomplish. She wrote principally for the young and immature, a task attended with peculiar difficulties, which she had the skill, in a good degree, to overcome. She combined instruction with amusement, and sound reasoning and profitable reflection with simplicity and sprightliness. All her prose performances exhibit good sense, and breathe a spirit of pure morality, and fervent, but rational devotion; nor in point of literary merit do they hold a low rank among the productions of the distinguished females of the age. The

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longest of them is 'Display,' with the merits of which the public is already, or was, acquainted. It is sufficient to say of it here, that if, as an effort of intellect, it cannot be classed in the first order, it has at least the merit of good intention, and is not destitute of beauties. It may be regarded as an experiment of a style by its nature not fitted, perhaps, to meet general favor. The sentiments and illustrations introduced, may in one or two instances be suspected of extravagance, but it inculcates, in the main, correct views of life; and whatever opinion those who read to gratify a sickly or fastidious taste, may pronounce upon it, they who are satisfied with a work exhibiting sound morality, set off with the graces of a modest eloquence, may derive from it both instruction and pleasure.

Miss Taylor's talents were not, perhaps, suited to great and long sustained efforts. 'The beauties of her style accord best with a brief, inartificial, and condensed narrative. Breadth of design, amplification, and digression, appeared not to be within her range.' Of this she appeared conscious, and after the publication of 'Display,' though a work of very moderate size, never attempted another of the same magnitude. The 'Contributions of Q. Q.' are made up of short pieces, chiefly prose, occasionally interspersed with poetry, on a great variety of topics, grave and amusing, fictitious, moral, and scriptural. These volumes contain much useful matter, and appear fitted to secure the attention of that class of readers for whose use they were designed. The following on 'Despising small Things,' is a favorable specimen of her manner on subjects of a practical nature. We offer no apology for the length of the extract.

'No danger is greater than that which approaches us by imperceptible steps; since we are not then likely to place ourselves in the posture of defence. Thus, if all the ill consequences of a bad habit were experienced at the very commencement of it, there is scarcely any one so weak or so indulgent, but would summon strength of mind enough to break it off at the outset. Could a person but glance at the future extent, and the massy strength of that chain, which he is forming for himself, link by link, in every little indulgence of an evil habit, he would instantly snap it asunder. But neither seeing this, nor believing the testimony made by the universal experience of others, he proceeds, despising such small things, till his fall is inevitable and great. Temptation, in its early approaches, is

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comparatively weak; and a slight effort, a trifling sacrifice, would then be sufficient to overcome it. This is the time, the happy, the favorable opportunity; and he who sees the importance, or, if we might be allowed the expression, the *magnitude* of small things, will then conquer. With what keen remorse have such seasons been looked back upon by elderly persons now bound down by "twice ten thousand chains," who lament, in hardened impotence, that when it would have been easy,—when a trifling act of self-denial, a momentary reference to principle and conscience would have sufficed, they despised the small transgression, and thus commenced their gradual but certain thraldom. Observe this most affecting and lamentable sight, an old person in the slavery of sin, and inquire how he became so hopelessly enthralled;—and he must confess it was by *little and little:* the declension was so gradual, that it is only by looking back to what he was, that he can tell how far he has fallen. There was a time when he possessed sensibility; when he dreaded vice; when he felt a respect for moral excellence, and even desired to possess it. But despising small things, whether good or evil, he neglected those early movements of his mind towards goodness, as well as his trifling deviations from it, and thus became what he is. * * *

'In the management of the temper, on which our own comfort as well as that of all around us so much depends, nothing effective will be done but by a watchful attention to *little things*. The temper is oftener ruffled by slight provocations than by great and serious injuries. Now, if *because* they are slight, we think it not worth while to resist them, if we suffer a cloud to pass over the brow, on every such occasion, the result will be, (for such occasions are of daily occurrence,) that by little and little these clouds will gather and rest there. A morose or a fretful temper will be fixed upon us; and all power of self-government lost. If, on the contrary, a resolute determination had been made at first, not to yield to these small and frequent invitations, this effort, continued day after day, would soon have strengthened into a good habit; rendering it not only pleasant but *easy*, ever after, to exercise forbearance, and to give the "soft answer that turneth away wrath."

'It is in small things that brotherly kindness and charity chiefly consist. Little attentions, trifling, but perpetual acts of self-denial; a minute consultation of the wants and wishes, tastes and tempers of others; an imperceptible delicacy in avoiding what will give pain;—these are the small things that diffuse peace and love wherever they are exercised, and which outweigh a thousand acts of showy heroism. That which requires

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the greatest effort is the greatest charity: and it is beyond comparison a greater exertion to keep a daily and hourly watch and restraint upon ourselves for the sake of others, than to summon our whole stock of forbearance or benevolence once or twice in our lives, in order to perform some deed of munificence, or to forgive a great injury. "Take up your cross *daily*," our Lord says:—it is but a light one, indeed, but shall we on that account despise it?' pp.76–8.

The language of the 'Contributions,' is in general unexceptionable. We could wish, however, that a few forms of expression like the following,—'He who is the "high and lofty One that inhabiteth eternity," exhibited, during the whole of his abode on earth, a perfect pattern,' &c, had been avoided, as they receive no countenance from the sacred writings. Such expressions appear peculiarly misplaced in a work designed to form the taste, and guide the opinions of the young, on subjects of general interest and importance. To make works of this kind vehicles for conveying to the mind of the reader the theological sentiments of a party, is to impair their value and diminish their influence.

The 'Extracts from her Correspondence,' now first published, are the only part of her prose writings, which remains to be noticed. These are interesting records of the mind and feelings of the author. Her letters are apparently written without labored effort, and give evidence of warmth of affection and piety, though occasionally tinged with a little of melancholy. We know not whether our readers will approve every sentiment expressed in the one that follows; but all will agree in admitting, that it contains much good sense and sound reflection.

To Miss E. F.

'*Colchester*, 1807.

'* * * In your last you again introduce the subject of worldly amusements; and if I am not mistaken, this is neither the first nor the second time you have done so; and that in an argumentative style, as though our opinions were at variance. Now I really apprehend that we think as nearly alike on these points as one could reasonably wish; and I think if you were to examine some of my former letters, in which the subject has been discussed, you would find I acquiesce with you, at least, in your most important objections. I cannot think what has given you the idea so strongly, that I am an advocate for the

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pleasures of the theatre; unless it be, my having been persuaded, five years ago, to attend it one evening:—and though, certainly, I am not aware of having sustained any material injury, either to my moral or spiritual feelings, I have ever since decidedly resolved never to repeat the visit: and I hope you will believe me when I once again assure you, that I do disapprove of such amusements; and should think it very dangerous, and exceedingly wrong to be in the habit of frequenting them. You mention novels:—you have read one or two here; and may conclude we are in the continual habit of perusing them. I believe in all my life I have read, and heard read, about a dozen—it may be twenty:—and though I think it injudicious to suffer very young girls to read even a good novel, if there be love in it, yet I must maintain the opinion, that most, or many of those I have read, were of a beneficial, and not of a hurtful tendency. I would as soon read some of Miss Edgeworth's, or Miss Hamilton's novels, with a view to moral improvement, as Foster's Essays; and I have too high an opinion of your good sense and liberality, to suppose, that after a candid perusal of these, and some few other good novels, (for the number of good ones I readily allow to be very small) you would repeat that, "to read them was incompatible with love to God." You oblige me to recur to a hacknied argument, that the abuse of a thing should not set aside its use.

'Do not say I am pleading for an indiscriminate indulgence in novel reading; or a *frequent* perusal of the very best of novels:—that, in common with every innocent recreation, may be easily carried to a hurtful excess: but you seem to me to fancy some fatal spell to attend the very name of *novel*, in a way that we should smile at, as narrowminded and ignorant, in an uneducated person: all I wish you to admit—all I think myself, is, that it is a possible thing for a book to be written, bearing the general form, appearance, and name of a *novel*, in the cause of virtue, morality, and religion;—and then, that to read such a book, is by no means "incompatible with love to God," or in the least displeasing in his sight. I think you will not hesitate to admit this: and then we exactly agree in our opinions of "plays and novels." That plays, and bad novels, are "poisons which Satan frequently insinuates" with too great success, I have no more doubt of than yourself. Yet, if I am not mistaken, he has some still more potent venoms;—if I might judge for myself, there are ways, in the most private life, in domestic scenes, in solitary retirements, by which Satan can as effectually operate on the heart, as in a crowded theatre. I believe I might read a hundred novels. and attend as many plays, and have my heart

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less drawn from God, than by those common pursuits and interests, which, while it would be sinful to avoid them, I cannot engage in without sin. It is in the realities of life, and not merely in the fictions that occasionally amuse us, that I find the most baneful poisons, the most effectual weaners from "love to God."

'I think many people "strain at a gnat, and swallow a camel," in these very circumstances; and Satan willingly suffers them to abstain, with holy horror, from the theatre, or to throw aside a novel with abhorrence—so the idol, the real idol he has erected in their hearts, receive its daily worship. You cannot suppose I am bringing this forward by way of argument, for the one or the other; but it always appears to me that people begin at the wrong end when they attack such errors as these. One might as well expect to demolish a building by pulling down some external ornament, while the pillars were left unmoved: and I think many, who exclaim with vehemence against those who indulge in some of the vain pleasures of the world, (for which probably themselves have no relish, and from which, therefore, it costs them little self-denial to abstain,) would do well to examine if there be not some favorite idol within their own breasts, equally displeasing in the sight of a heart-searching God. I do not say this to you, dear E. I know you watch your heart, as well as your conduct; and earnestly desire to guard it in every quarter from the incursion of the wily adversary; and while you have abundant occasion to warn me of that worldly-mindedness, which I desire daily to mourn over and to mortify, I hope your anxiety for me, "as one who reads novels, and tolerates the frequenting of plays," will be abated at least. I will discuss the subject with you as often as you please; but do not again employ your time in arguing me out of opinions which I ever discarded. * * *' pp. 229—32.

The following on leaving Colchester is in a more familiar strain.

To Mr. J. C.

'*Colchester, August* 29, 1811.

'Having a leisure evening, the last probably before our removal, I devote it to fulfilling my promise to write to you once more from Colchester. Yes, we are really going; and in a few days the place that so long has known us, shall know us no more. Before I quit this scene of the varied interests of my childhood and youth, I ought to give my mind a long leave of absence, and send it back leisurely to revisit the past—to "recall the years in exile driven, and break their long captivity;"—

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but in the hurry of the moment, the feeling of it is lost; and even if I could afford to send my thoughts on this retrograde excursion, and "up the stream of time could turn my sail, to view the fairy haunts of long lost hours," I ought not to ask you to accompany them; for they would stay to contemplate scenes and gaze on faces unknown and uninteresting to you. I can invite my friends to sympathize in my present interests, and to survey with me my future prospects: but of *that* fairy land they could only discern a line of blue distance; while to me, "Here a cot, and there a spire, still glitter in the sun." But a melancholy and sentimental retrospection is an unprofitable indulgence—a kind of luxury which perhaps I have no right to allow to myself. Let me rather, if I have time for contemplation, take a more humbling and painful survey; and, reviewing the sins and follies of childhood and youth, resolutely say, "The time past of my life shall suffice to have wrought them." But I want energy to commence a new career. Whether my mind will recover vigor under new circumstances, or will faint under the exertion I have in prospect, remains to be seen: it is a fearful experiment.

'Here I sit in my little room: it looks just as it always did; but in a few days all will be changed: and this consecrated attic will be occupied, (how shall I tell it you?) by an *exciseman*; for his wife observed to me, when surveying the house—"Ah, this room will do nicely for my husband to keep his books in:"—well, I shall take with me all that has rendered it most interesting; and as to the moonshine and the sunbeams that will continue to irradiate its walls, I would not withhold them from this son of traffic, although they will never kindle a spark of poetry in his eye.

* * * 'My good friend, be not too confident in your scholarship: you may be master of all the learned languages, and yet a very dunce when you endeavour to decipher the hieroglyphics inscribed on a female heart. If you have a taste for puzzling studies, there are the Babylonish bricks for you, which have hitherto defied so much erudition:—but there would be a chance of success in attempting to decipher *them*.' pp. 252—4.

We give one more extract as furnishing important matter of reflection.

To Miss E. M.

'*Marazion, April* 24, 1816.

'* * * I am glad you heard and were pleased with Mr —— and wish you knew him as a parlour companion;—one does not often meet with a person so completely intellectual.

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'Of Methodism and Arminianism, I knew scarcely more than the names before I came here, and am very glad of having seen them for myself. Cornwall certainly offers a favorable specimen of the Methodists: the good they have done is unquestionable, even by the most prejudiced witnesses. But what they have effected is fairly attributable to their zeal and laboriousness, rather than to their peculiar opinions. The ignorant poor, when they become pious, are so almost exclusively "taught of God"—they are so little encumbered with human knowledge, that I believe it makes very little practical difference indeed whether they are called Arminians or Calvinists. The same unerring Spirit guides the minds of both to all essential truth. But does it not seem that opinions are of more importance, and produce more decided effects in the more cultivated? I think I have lately witnessed some such effects. An Arminian, who is much interested in his peculiar views, unconsciously perhaps to himself, very sparingly and partially exhibits in his preaching the *good news* of the christian system:—he seems fearful of preaching a too free salvation for sinners. I am far from saying that this is the case generally with the Methodist preachers; but I am sure it was the case with the most zealous Arminian I ever heard or knew. But if peculiar opinions give a bias to the strain of preaching on one side, there can be no doubt that it does so in a much more baleful degree on the other. I would much rather, as I value my soul's safety, attend to the preaching of an Arminian, than of a *high* Calvinist. I have heard a few of these preachers, and have seen and heard much of the effects of such a doctrine among the common people. It is said to be just now a fast spreading evil among the evangelical clergy of the establishment; and it is spreading like a leprosy among the ignorant in all denominations. I believe there is scarcely any tendency towards it among the regular dissenting *ministers*; but some of their flocks are infected.

There is something so flattering, and imposing, and *comfortable*, in the statements of preachers of this class, and the evil (except in avowed Antinomianism) is so much concealed, that it is no wonder the doctrine is eagerly embraced by those who wish for a cheap and indulgent way of getting to heaven; nor even that many of the sincere and humble are led into the snare. If the accounts we hear are correct, it is not Towgood, but high Calvinism, that has induced Mr —— to leave the establishment:—it is said he objects especially to reading the Ten Commandments! pp. 282—3.

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ART. XIV.—*Address on Church Music; delivered by Request in the Vestry of Hanover Church, and in the Third Baptist Church in Boston.* By LOWELL MASON. Boston, Hilliard, Gray & Co. 1826. pp. 42.

THE subject of sacred music has occasionally occupied the pages of the Disciple and Examiner, and we are glad to be called to it again by the sensible pamphlet before us. Mr Mason writes at once like a friend of music and of religion, and advocates the cause and the union of both, with a spirit that is worthy of the subject, and with statements that cannot fail to excite thought, if they do not always produce conviction. On some points we dissent from the opinions he has expressed. But in his main positions we must cordially concur; we are glad to find them presented to the public in a form to attract attention, and desire to do something in the following pages to extend and second them.

It has happened, from various causes, that no part of public worship has been so frequently, we might say so generally, a matter of dissatisfaction and complaint, as its psalmody. Sometimes musical taste is offended by the harshness of the performance, and sometimes devotional sentiment is pained and disgusted at finding this exercise degenerate into an ostentatious exhibition, or a mere amusement. The latter is very justly, though somewhat irreverently satirized by Pope, when he describes the performance in a polite chapel, where

> 'Light quirks of music, broken and uneven,
> Make the soul dance upon a jig to heaven.'

The former, though exclaimed against as if a new thing at the present day, has always abounded, and was lamented by Dr Watts in a passage quoted by Mr Mason. 'Of all our religious solemnities, psalmody is the most unhappily managed. The very action which should elevate us to the most delightful and divine sensations, doth not only flatten our devotions, but too often touches all the springs of uneasiness within us.'

Mr Mason directs his remarks to the remedy of these abuses and evils. Regarding it as a divine institution and as designed for the religious edification of worshippers in their devotions, his object is to consider by what means its legitimate purposes may be effected. This he thinks can only be done by keeping in constant view its true design, and by religious per-

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sons taking upon themselves the superintendence and management of this part of worship. For, as he justly reasons, if it be given exclusively into the hands of young and thoughtless persons, who feel only a musical and not a religious responsibility, it cannot be expected that it should be serious and edifying. The choir therefore, for he objects to the universal and promiscuous chorus of the congregation, should be constituted of serious persons, who will study mainly to produce a religious effect. Care should be taken that they sing well; and in order to this, there should be a competent leader, who ought to be induced to give a great deal of attention to the subject by a sufficient salary. They should be accompanied by an organ, rather than other instruments; the appropriate performance on which he describes with many just remarks. This is an outline of his general plan. The discourse is in other particulars very miscellaneous, and contains observations on singing schools, just and satirical, on the selection and adaptation of tunes, on the question, whether all can learn to sing, and on the desirableness that music should be studied and well understood by all who are intending the office of the ministry. It is not our design to follow him through all or any large portion of these remarks. We shall merely go on in such a course as may suggest itself while we write.

In respect, then, to the abuses to which church music is liable, as we have said they are nothing new, neither are they any thing strange. The preaching, and even the prayers of God's house, are exposed to similar abuses. Prayer may become formal, awakening no devotion in those who attend it; or it may be listened to merely as a display of the minister's gifts, and an exertion of talent. Preaching may degenerate into a rhetorical exercise, or a theatrical amusement, and a sermon, which comes warm and earnest from the speaker's soul, laden with argument and feeling, that ought to rouse the most insensible, may yet be listened to as only an oratorical display. If we find it necessary to guard against these abuses, it is not a matter of wonder that there is still greater reason to guard against similar perversions of psalmody. For, as we hear prayer and preaching only when they are designed for a religious end, there are associations of reverence connected with them, which are not easily obliterated, and which are not so necessarily connected with sacred music. Music we hear every where, at all seasons, connected with all sorts of subjects, and

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all kinds of occasions. It is a familiar every day amusement, habitually used for entertainment and recreation only. Even sacred music, we have been accustomed not only to hear, but to join with, when used for musical purposes only, and not at all regarded as a religious exercise;—at school, when learning; in social circles; at public concerts. This of course has tended to separate it in our minds from any necessarily religious associations. It has not been so with preaching and prayer. These have been wholly consecrated to sacred uses; while circumstances have naturally prevented psalmody from acquiring the same sacredness.

This is a circumstance greatly to be lamented, and for which it is desirable to find a remedy. And undoubtedly the serious man is first of all to seek it in reviving and cherishing a strong sense of the design and object of sacred music. When he feels this, he will feel it sacrilege to pervert it.

Music, by its natural adaptation to the human constitution, operates to several ends. It has strong power to attract and fix the attention, it imparts pleasure, it excites and expresses emotion, and, when connected with articulate language, sentiment as well as emotion. We believe that if it ever, unconnected with words, excites sentiment, it is owing to circumstances and recollections associated with it, and not to the music itself. No sentiment, properly speaking, can be raised in the mind by a tune never before heard, unless it be accompanied by words.

The purpose of church music, then, may be said to be to attract and fix the attention, to excite and express religious emotions, and, through its union with language, to excite and express religious sentiments.

There are many who appear to think it designed to relieve rather than to fix the attention; who regard it as a pleasant interlude between the severer portions of the service, where they may unbend their minds and look around them. And it is so far a relief as this; it calls the mind to a different object; and it is well known that the mind can be longer occupied without fatigue by calling it from object to object, than by confining it to one subject. But there is a sort of profanity in regarding it as relief for the purpose of recreation alone. It is not to suspend the attention, but to revive and refresh it; not to exempt it from exertion, but to enable it to sustain itself in exertion the longer, and cause the mind, whose infirmity perhaps

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has occasioned it to flag, to recover and revive through the influences of sweet and harmonious sound, and ascend with the more animation to God in the feeling and sentiment of the hymn.

For this is a further object of sacred music; to excite and express religious emotion. We say *religious* emotion. Music of itself only sets the mind in a pleasant state of feeling, which is nothing more than a gratification or excitement, the character of which is to be determined by the occasion or subject with which it is connected. The same combinations of musical sound may be, in themselves, equally fitted to animate the warrior to a deed of danger, or to elevate a devout spirit to the praise of its Creator. The natural effect is a feeling of exhilaration and joy; the object on which that feeling shall rest, depends on the person himself. In the church, that feeling should always rest on religious subjects. Otherwise, however it may excite, it will answer no religious end, and will be as little acceptable to God as if the time had been past in sleep.

This excitement of the feelings, however, is not all. It is connected with language, and conveys distinct ideas and sentiments to the mind. It combines its own power of expression and fascination, with the charms of verse, that so it may find the readiest entrance to our hearts for devout sentiment. What greater incongruity, then, what more palpable mockery, than to be occupied with these melodious airs, and ravished perhaps with the sweetness of the sound and the brilliancy of the execution, without bestowing a thought on the meaning of the words that are uttered, or turning one feeling to the high and rapturous subjects spoken of! Our hymns breathe the language of devotion and adoration; sometimes in the loftiest strains. They collect the choice expressions of our tongue to acknowledge and celebrate the perfections of God. They embody all that words can show forth of man's dependence on his Maker, of the worth of the gospel, of the weakness and wants of the soul, of the excellence of what has been done for its salvation, and the imperishable glories of heaven. They express the feelings of devotion, of religious joy, and peace, and hope, of gratitude, humility, contrition and trust; and it is but a poor and criminal mockery to employ all their solemn and affecting sentiments for no other purpose than to gratify the ear with fine music.

It is sometimes said that music in the sanctuary is designed to prepare the mind for the other services, and put it in a right

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frame for worship; as if it were not a part of worship itself! If so, why this careful preparation of hymns? why the use of words? The words sung imply, they explicitly *profess*, to be engaged in actual worship. Any other idea is a preposterous evasion. We derive this custom from the uniform usage of the people of God under the old and the new covenants. Turn then to the Bible. Is singing ever spoken of there, except as for the praise of God? Are not even the instruments, the psaltery, harp, and trumpet, always spoken of as 'making a joyful noise *unto the Lord*?' When Moses and the children of Israel sang their triumphant anthem on the banks of the Red Sea, it was surely not to prepare their minds for worship; it was worship itself. When David framed his psalms, and sang them to his own harp, and when they were performed by the numerous choir in the temple, it was not a preparation for worship; it was worship itself. When the Saviour and his apostles at the table of the last supper sang a hymn; when Paul and Silas in prison sang praises to God; these were express and undeniable acts of devotion, not simply to soothe the mind, to create a certain state of feeling, but to express directly to the Deity, as truly as in prayer, the devout sentiments of the soul. While the congregation is assembling for worship, it may be said that the strains of the organ are designed to prepare the feelings; for the duty of preparation is the only one going on, and a serious, expressive air may help to compose the mind and settle it in a suitable frame. But when a psalm is uttered by human voices in words of adoration and supplication, to say that it is to put the feelings in tune, and prepare them for worship, is at best a strange abuse of language. It is worship itself. If there be any meaning in words, it is worship itself; and not of a low or indifferent order, but rather of the highest. It is the combination of two of man's noblest and most delightful gifts, poetry and music, in man's most exalted work of praising Infinite Love. It is a miserable perversion to regard it as a pleasant recreation, or the gratification of a poor sensual taste, instead of a high intellectual and spiritual enjoyment. When the holy men of old would give us some faint semblance of the employment and felicity of heaven, they could suggest nothing more lively and striking, than the description of glorified spirits singing the praises of God. They knew that devout men would understand this; and accordingly we find them using expressions on

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the subject, not unlike those of Baxter, which Mr Mason has quoted: 'Methinks when we are singing the praises of God in great assemblies, with joyful and fervent spirits, I have the liveliest foretaste of heaven upon earth; and I could almost wish that our voices were loud enough to reach through all the world, and to heaven itself. Nothing comforts me more in my greatest sufferings, nor seems more fit for me while I wait for death, than singing psalms of praise to God; nor is there any exercise in which I had rather end my life.'

Upon this part of the subject, it seems to us that Mr Mason has fallen into an error; or else, which we are inclined to think more probable, has incautiously expressed himself, and overlooked the obvious inference from his language. In speaking of the effect of sacred music, he seems to limit it to what he styles its 'rhetorical effect;' as if the congregation were to be passive recipients of impressions from the choir, rather than to engage their minds actively in the worship. 'Music,' he says, 'is a refined species of elocution, and as such its office is to enforce upon the heart the sentiment which is sung.'—'A well trained choir have every facility for producing the proper effect—the *rhetorical effect* of church music.' The general train of his discourse corresponds to the sentiment of these quotations, though sometimes, incidentally, he gives a little different view; as when he says, 'if singing be a devotional exercise, as much so as prayer, every Christian is, or ought to be, deeply interested in it.' We think he would have done well had he given this view a greater prominence; for however much may be justly attributable to the *rhetorical* effect of singing, we can hardly expect the abuses to which it is subject as a *devotional* exercise to be remedied, except by care to regard it more strictly in a devotional, and less in a rhetorical light. It is more important to draw attention to the former than to the latter. For in the latter case the mind is left passive, to receive the impressions of the song; in the former it becomes active, and seizes on the music as an instrument for the expression of its own sentiments.

We can have a fair view of the whole case, only when we regard psalmody under both aspects. It performs an office of public worship between the prayers and the preaching, and partaking the character of each. Like preaching, it serves to excite the religious feelings, to call into action the devotional sensibility, and to rouse the slumbering attention. Like prayer,

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it demands a direct effort of the mind and the express co-operation of the heart in the act of praise and supplication. As the words of an impressive speaker, delivered with just tones and emphatic elocution, find their way directly to the heart, and stir up emotions corresponding to the sentiments which they convey; so music, when judiciously and expressively performed, descends into the soul with the sentiments it breathes, and wakens emotions corresponding to the language of the hymn. As the audience is moved and melted by the voice of the powerful orator, so may it be by the voice of the fine singer—more powerfully, one might suppose, in as much as the voice in singing makes a more thrilling appeal to the feelings than in speaking. How happens it then that we do not discern greater effects? Why are not men converted, improved, comforted, or in other ways deeply affected, engrossed, melted, overcome, by the music of the sanctuary? For many reasons; some of which have been already alluded to. There are faults in our hymns, faults in our tunes, in the adaptation of the one to the other, in the mode of singing, in the mode of attention. We cannot enlarge on all these points; but it falls in with the course of our remarks to say, that as regards the mode of attention, much injury results from attending to the rhetorical effect only; from a passive attention; from giving up the mind to the influence of the sound which falls on the ear, instead of actively exercising it on the sense of the psalm. If listened to thus, it may impart pleasure, but it will produce its best effects only when the sentiment is connected with it for the sake of the sentiment; just as it is in regard to preaching. Why is it, that with all the rhetorical effect of animated, affecting, rousing eloquence, there is yet so little practical effect? Because so many listen to it as eloquence only; without any thought or purpose of a practical result, or for a moment making a practical application to themselves. They are passive hearers, mere recipients of pleasure and impressions, without calling into action the powers of their own minds. As this mode of attention closes the heart against the most earnest appeals from the pulpit, it will equally close it against the most affecting strains of music, even while the ear drinks them in with ecstasy. This thought is strikingly suggested in the language of the Spirit to the prophet concerning the inefficacy of his labors: 'They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy

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words; but they will not do them.—And lo, thou art unto them as the very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not.'

We therefore fall greatly below the true and legitimate purposes of this exercise, unless we consider it as uniting the efficacy of devotion with that of rhetoric. It brings direct praise and offers direct petitions to the Most High. It is therefore prayer. And whatever reverence of mind, whatever concentration of thought, humility of feeling, and effort to engage the mind are necessary in the prayers of the sanctuary, are to be esteemed no less necessary in the performance of those hymns which are of a devotional character.

We do not however assent to the position maintained by some, that music is in no case to be used in the public assembly but as an offering of direct worship, and that no hymn should be sung, which is not in form an address to the Deity. For this seems to us to be going to an extreme, and robbing this delightful art of one large province of its power. It may exert a most valuable, religious, and even devotional influence over the soul, by bringing to it holy reflection and devout sentiment, though not in the form of address. Thus the bounds of its operation are enlarged; it acts on a greater variety of subjects; it helps in the enforcement of a wider circle of religious truths; it is adapted to the character, wants, and circumstances of a larger number of persons. An important sentiment, thrown into verse and sent home to the feelings by music, may oftentimes make an impression which it could not otherwise have done, and which could not be given, were all hymns confined to the work of prayer and praise. What is a hymn? It is a sacred ode or song; and it certainly is not essential to the nature of the ode or song that it be in the form of an address. It may be the expression of any thought, feeling, sentiment, which is proper to be conveyed in verse; descriptive, narrative, or didactic, addressed to others, or spoken to one's self. Whatever is adapted to this class of poetry, is for the same reason adapted to music; and there are surely many topics connected with the government and character of God, the works of Jesus Christ, the truths and hopes of the gospel, the state of the soul, and the condition, the wants, the emotions, sorrows, joys, desires, despondencies, exultations, of the religious life, which may naturally and

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properly be woven into verse, and which can in no way be more effectually brought home to the heart than by the instrumentality of music. When therefore there are so many orders of hymns, some more suited to some minds and some occasions than others; why should the power and persuasion of music be limited to one class only, or any portion of the advantage be thrown away, which might be derived from giving it a more extensive range?

We may find a confirmation of these remarks in the psalms of David, which he poured forth from a spirit full of the inspiration of poetry and devotion, which grew out of his own personal or public situation, and were adapted to every variety of private or general occasion, which he probably sung himself to the accompaniment of his own harp, and which were used in the national worship of the temple. We cannot have safer guides to the true nature and character of such compositions. But when we examine them, we do not find them exclusively addresses to the Deity. A large proportion of them are so, and they all recognize his hand and are concerned with devout subjects. But many contain no address to Him. They are odes on a great variety of subjects, expressive of the sentiments and feelings which belong to the occasions which called them forth; expressive of contrition, trust, joy, hope, gratitude, delight in goodness, abhorrence of sin, and all the variety of emotion and vicissitudes of mind, which mark the course of a religious man's pilgrimage. If we build on these best of models, we shall set no limits to the fashion and form, or to the subjects of our sacred odes; but shall suffer them to embrace, as widely as possible, the whole circle of divine truths and religious experience. The apostle Paul instructs us to the same purport in the two passages in which he exhorts believers on this head.* He does not tell them that the only purpose of their sacred songs is to address the Lord in praise and prayer; but that they are for their own edification, admonition, and comfort; *teaching and admonishing one another in psalms, and hymns, and spiritual songs.* Why should we restrict ourselves from a liberty which the Christians enjoyed under the eyes of the apostles?

We have confined ourselves in these remarks to a few general views of the object and design of church music, without

* Eph. v. 19; Col. iii. 16.

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descending to a consideration of its condition and defects as it exists in our congregations. There is much to be said on these points, for which we may perhaps find opportunity in a future number. Before we close the present article, written for those who have a taste for music and an interest in it, we would add a word for those who have no perception of musical sounds, and who are ready to think that they have no concern in this part of worship. This would be true, if the musical effect were all; or if its rhetorical effect were alone to be considered; for they have been denied by nature all capacity for being operated on in this way. But regard it as one mode of prayer and praise, as designed to affect the understanding and heart by the sense of the words as well as by the melody of the sound, and in fact calling on the mind to exert itself in a devout act; then they have something to do; though they cannot relish the music, they can enter into the subject, can join the praise, and devote themselves to the meditation. With their eyes upon the book, and their thoughts upon the hymn, they can make melody in their *hearts*, and the season will not be lost to them, nor tedious. Ear and voice may fail them; but the music of the soul may be theirs, heard and accepted in heaven, though inaudible to man.

ART. XV. *Revue Protestante.* Tom. I. Tom. II. Livraisons 1. 2. 3. 4. A Paris. 1825.

The Protestant Review. Vol. I. Vol. II. Numbers 1. 2. 3. 4. Paris. 1825.

WE have had some vague notions about the toleration of protestantism in France, since the restoration of the Bourbons, but have known little concerning the actual state of the protestant communion. The term *Quietism*, we had supposed, till within a recent period, expressed sufficiently well the general state of its members; and presumed, that, unmolested by the ruling powers, and not debarred from *the right of private judgment*, they had not been forward to agitate this great doctrine of the reformation. But it affords us much satisfaction to find, without regard to their particular theological dogmas, whether they be the old Genevan, or the new Genevan, or neither, that they acknowledge no master but Jesus Christ, and come for-

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ward fearlessly as members of the true catholic church, the church universal. Their zeal, however, is a temperate zeal, and their firmness is neither violent nor uncourteous. The business of reform in France, from a change of circumstances, must indeed be a very different thing from what it was in the time of Calvin. There is not the same amount of papal abuses to contend against; nor are the remaining abuses or absurdities sanctified by a like degree of ignorance and consequent superstition. There must be no small number of people in the bosom of the catholic church in France, who are not duped by its superstitious ceremonies and observances, who are protestants at heart, and want only a little more illumination and stirrings of conscience, to become protestants in profession. But we will leave this speculative ground, and see what the writers in the Protestant Review say in their own cause.

In the introductory article, written by *Charles Coquerel*, the principal editor, we are presented with his opinion of the true end of a Protestant Review.

'The attempt we make is great and delicate; it is no small affair to explain protestantism, such as it should be understood at this day. We wish our pages to be open to all reflections emanating from a spirit of examination applied to the gospel, that great and fruitful principle, which was proclaimed in the sixteenth century, and whose promulgation has been the occasion of most of the great benefits which have meliorated the state of Europe in modern times. We could wish that no work should appear in Europe, and no event should happen, interesting to the protestant cause, without at least being mentioned in our collections. At this day we are permitted to speak freely; otherwise we should choose to be silent. If we may compare ours with the touching situation of the children of Israel, we, the protestants of France, have at length taken possession of the promised land, the land of toleration, which our old men, the ancients of our tribe, have seen only afar off, and after many wanderings in the desert. This state of things, owing to the spirit of the age and the wisdom of our government, gives us great resources, and devolves upon us new duties. To feel all their importance, let us imagine that we inherit the zeal and prudence of our reformers, with the immense advantage of the greater light of our times, and the improvement of the laws. Let us suppose those great men spectators of our labors. I am pleased to see, in imagination, Theodore Beza, and Calvin, and Claude, and Saurin, and many other great men, passing through our churches, and inspecting our clergy. I figure to myself those illustrious disciples of

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free inquiry, enjoying with delight the accomplishment of their work, and the success of their mission. I see them contemplating the great communion of Paris uniting together in peace, not far from the very street where Coligny was murdered, and near the Louvre which Saint Bartholomew's stained with our blood. I see them visiting the church of Rochelle, rising prosperously from the ruins of three sieges; the church of Metz, where Leclerc, the first martyr of the reformation, was burned; the church of Toulouse, where three noblemen were beheaded, in 1762, for no other crime than being protestants; those of Meaux, Montpellier, Sante-Foi, Marseilles, Rouen, and the rest of our churches, which have all had their martyrs, and in which so many disciples of the liberty of examination perished, the victims of the noble sentiments they had embraced.* Above all, I seem to see our reformers casting a look of satisfaction upon all the prosperous communions in the South of France, at this period so tranquil, independent, and pious, after those times of desolation, when the faithful were divided into two parties, one of which bore to a distant land, the torch of reformation, agitated but not extinguished by the storm, while those of the other, in spite of persecution, attached themselves to their ungrateful country, which rejected them from its bosom. Often, in those times, the gloomy tower of Constance, in which the noise of the winds and waves only was heard, swallowed up forever, young females, who were taken by surprise at their prayers; oftentimes a man convicted of singing a hymn in a desert place was chained to the galleys for the remainder of his life; and often the cries of grief and of fear were raised with those of prayer, in the secluded spots in which our noble ancestors, retiring among the dreary rocks, celebrated their proscribed and solitary worship under the canopy of heaven.' Vol. I. pp. 2, 3, 4.

Notwithstanding the tribute of respect which is here paid to the spirit of the age, and to the wisdom of the present government of France, yet there is a freedom of language in the expression of opinions, and in allusions to past history, which few Catholics can listen to with much complacency, and which, to the bigoted, must be in the highest degree revolting. To the last it must be about as offensive, as the generous avowal

* A succinct and interesting account of the principal facts here alluded to is given by the Rev. Dr Holmes, Corresponding Secretary of the Massachusetts Historical Society, in a memoir communicated for the volume of the Society's Collections, which is now in the press. It is entitled, 'A Memoir of the French Protestants who settled at Oxford, in Mass. A. D. 1686; with a sketch of the entire history of the Protestants of France.'

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and defence of republican principles is to the servile adherents of despotism. In the best former days of the protestants of France, while the celebrated Edict of Nantes had its fullest and kindest operation, the Catholics were not accustomed to hear such hightoned expressions in vindication of religious rights, especially to see them published and circulated in the land.

The editor proceeds to speak of the indications which favor the extension of protestantism; to claim some of his countrymen, most distinguished in philosophy and science, as professors of the reformed faith; to utter a word of rebuke to the *rationalism* of Germany, and the Methodism of England; to rejoice in the extended diffusion of the scriptures, and to appeal to them, and to urge the study of them, as the safe and sure basis of the protestant cause.

Among the fellow labourers of the editor is *Richard*, professor at Strasbourg, whose argumentation and eloquence are occasionally seasoned with a spice of wit. The bishop of Hermopolis, who is also a minister of state, speaking of the protestants, in the *Moniteur* for March 1825, designated their sacrilegious discourses and heresy as criminal offences.

'This,' says *Richard*, 'might furnish matter for much reflection upon the unsuitableness of uniting in the same person two qualities which Jesus Christ has separated, civil and religious power. But it is a personal question which we are not disposed to enter upon. As a bishop and priest, Mgr. d'Hermopolis is perfectly right; we protest against his church, and against the Roman purple, which we maintain to be hardly apostolic; religiously speaking, this is indeed an offence. But, as a minister responsible for public instruction, as a minister of Charles X, who is to swear to the charter, as a minister who has himself taken an oath to maintain the laws and liberty of worship, Mgr. d'Hermopolis is entirely wrong. It is absurd to maintain that all the protestants of France, as such, are *criminals;* and this expression, which is true in the mouth of a bishop, coming from a minister of government, is as false as it is unconstitutional. This expression, a very grave one for a minister, must have escaped him no doubt unawares; but it has been carefully taken up again in the last mandate of the archbishop of Rouen. This prelate has given a more distinguished place to protestantism. Leaving to the tribunals duties which are still sufficiently extensive, he reserves to himself two offences among others, *heresy* and magic. Without being a wizard, it is difficult to conceive what relation there can be between two things so unlike; but the numerous and respectable protestants of the flourishing

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church of Rouen at least, will know how to view the subject.' Vol. I. pp. 155, 156.

Again, he answers gravely to a charge, which we Americans, at first sight, can hardly think was gravely brought; though there is no doubt it was generated, and has been kept alive by the strange prejudices of the papists. In this communication of *Richard*, it is traced back to Stapfer, in his account of the life and literary labors of Goethe. The charge is that of romance in religion; and the favorite use of it is to draw a parallel between protestantism or romance in religion and romance in letters.

'Let us declare,' says *Richard*, 'in few words, what we protestants understand by protestantism. We admit that man cannot of himself here acquire certainty in all matters of faith, which are necessary to his happiness and virtue. We admit, that, to bring him out of darkness, there has been a revelation, and that this revelation has been transmitted by a book called the Gospel; and that it is by means of our reason, that we draw from it those convictions concerning both doctrines and duties, without which we should remain in that darkness, which all the philosophers, from Plato to Kant, have not been able to pierce through. We see here how all is clear, evident, and positive. Now what can our determinate and well defined principles have in common with those of a vague and indefinite kind, which are called *romantic?* The very signification of the last term is on all sides a subject of dispute; but no honest man can doubt what protestantism is. We must here enter more deeply into the question, and view it more at large.

'First, we are by no means disposed to condemn any class of literary productions in the mass, which would be neither charitable nor philosophical; much less are we disposed to declaim against any particular compositions, and thus bring on a quarrel. But we are compelled to say that those of the romantic school are hitherto very faulty, and it is difficult to tell what is their end and aim. The secret is not yet discovered, and the defenders of this school fight for it like chevaliers, who break a lance for a beauty of their own imagination. * * To pretend that, in our time, there has sprung up a species of poetry at once real and novel, seems to be a luxury of absurdity which no one can think of displaying. But we are told that the *romantic* is independence in matters of taste, and that protestantism, being independence in matters of faith, is all one and the same thing. Strange confusion of ideas! Does not reason in all departments of knowledge, aim to be dependant? Is not this its

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most general, most noble, most divine characteristic? Reason aims to be independent every where; in history, in mathematics, in medicine, in astronomy; and shall every thing in which reason asserts her liberty be called protestantism? Moreover our faith is not reason alone; it would then be pure philosophy; it is reason applied to revelation, and the manner in which it is to be received; and we are thus led to convictions determinate and well defined, which we call our religious faith. In all this there is not the smallest resemblance to what is styled the romantic. This is obscure and indefinable; our faith is just the contrary. * * Our faith is the completion of philosophy, delivering us from its obscurities, and giving us assurance of futurity. We ask for toleration, light, and liberty no less for others than for ourselves; and though scarcely restored, after long misfortunes, we do not withdraw under our tents for repose, but we bear in mind, and labor for all our brethren. My conclusion then is that our opinions, determinate, clear, and active, have no connexion with any peculiar literature, and least of all with the romantic school, a school of uncertainty and vagueness, and with nothing but empty titles to maintain its pretensions.' Vol. I. pp. 159, 160, 161.

We have cited enough from the Protestant Review to show what sort of spirit pervades its numbers. We have perused them so cursorily, that we are not confident that we have given the best specimens for this purpose; but the prominent object in the original communications, is what our readers have now seen. There are not facts enough disclosed to enable us to judge of the progress which protestant principles are making in France. But it is not credible that she can stand still, while the rest of the world is advancing. Ignorance, and especially ignorance of what the sacred scriptures teach, is the greatest safeguard of a church, whose worship calls in the aid of visible and imposing ceremonies, and whose priests are both oracles and interpreters, as well as dispensers of pardon for sin. If therefore knowledge is to prevail more and more over ignorance, and, above all, knowledge of the written word of God, and if toleration continues to exist in fact as well as in name, we see no reason why dissent from the national church should not become at least as common in France, as it has been in England. As long, however, as we see protestant principles actively at work in that country, and fearlessly vindicated by those who embrace and hold them, we are willing to forego all prophecies concerning the future, and would rather trust to

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Providence for the accomplishment of a work which promises to go on prosperously.

In regard to the particular doctrines of Christianity maintained in this Review, we have not much to say. In most points, as far as they are disclosed, and this is sparingly, they approximate to what among us is called orthodoxy. But the polemic ground of its contributors is thus far rather ecclesiastical than dogmatical, and whatever is said concerning articles of faith is incidental, and excludes all pretensions to the trammels of creeds and confessions. This negation of authority in matters of faith, is after all the strong hold of liberal Christianity. The indolent, the indifferent, and the hypocritical, may be willing to put their consciences out of their own keeping from a love of ease, or for the enjoyment of a good name, in a safe church. They will always find those who are ready enough to take upon themselves the trust; for of all power over his fellows there is none so gratifying to the pride of man, as power over the conscience and faith of others. It is sometimes called spiritual pride; but it is the same passion which delights to exercise its sway in the social and political relations, and is very far from being spiritualized or sanctified, merely by being transferred to matters of a religious nature. This independence, therefore, we repeat, is the strong hold of liberal Christianity; for, whatever variety of religious opinions there may be amongst those who maintain it, they will be united in one thing; namely, in resisting all ecclesiastical usurpation. This of itself is a bond of union, which must in some degree ensure mutual charity, and kindness, and courtesy, amidst all the minor dissensions which may arise. And it becomes *protestants* of every communion, glorying as they do in that descriptive name which denotes their severance from the Romish church, to guard and protest against the infringement of that liberty wherewith Christ hath made his disciples free.

But protestants are not altogether exempt from the danger of a spirit of usurpation. Witness the evil days of the episcopal church of England, and the days of our revered, but not immaculate puritan ancestors. And it may not be a word out of season to any dominant party in our extensive republic, to warn them against the tendency which is produced by confidence in their numbers, or in the infallible truth of their doctrines, to contemn or oppress the opposers of their particular sect or peculiar dogmas.

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Notices of Recent Publications.

25. A Sermon delivered at the Dedication of the Church erected by the Second Congregational Society in North Bridgewater, August 9th, 1826. By Benjamin Huntoon. 8vo. pp. 32. Plymouth, Allen Danforth, 1826.

This Sermon well sustains the reputation of Mr Huntoon as a popular preacher. Its style is too ambitious, and the thoughts are not sufficiently condensed to please as much when read as it did when delivered; but notwithstanding this, we have perused it with great satisfaction. Diffuseness is not a common fault in Unitarian preaching, nor do we regard it as so great an offence as the opposite one of extreme compression. To this last the preachers of the present day are exposed, by the severe exactions of their hearers, more perhaps than to any other; and it may be that the frequency with which it is committed, has been the occasion of the little notice it has received, and made us too sensitive with regard to the fault to which it is opposed.

The church, at the dedication of which this sermon was preached, was for the use of a little band of Unitarians, who had raised it amidst opposition and rebuke. A deep sense of duty, an unshaken fidelity to their religious convictions, and a humble reliance on the blessing of God, were conspicuous among the causes that sustained and animated them in all their trials, and the example of St Paul's frankness in avowing his faith, his sufferings on account of his *heresy*, and of his adopting and adhering to the standard of the scriptures alone, was a topic well suited to the occasion of the discourse. The text is in the following words; 'This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.' But obloquy and opposition are then shown not to have been the peculiar lot of the first preachers of Christianity, but common to them and the reformers of every age. The frankness of the apostle above referred to, and his respect for the scriptures, are successively presented to the disciples of Christ as worthy of imitation. The preacher incidentally gives an exhibition of the leading principles of Unitarians, and notwithstanding what we have said above, we might quote passages from his sermon of great force as regards both thought and expression. But we are obliged to content ourselves with the following.

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'The plea of many is that we ought to take our religion where the reformers left it; that to be their disciples we should implicitly receive the doctrines which they believed. This might be correct, were we assured that like the Apostles of our Saviour, they were directed by the immediate and miraculous inspiration of God: That they saw with infallible clearness the line between truth and falsehood, and were enabled at once by a single blow to separate from true religion all the errors and corruptions, which had been gathering round it for more than twelve hundred years. * * [But,] to bring back christianity to its original purity, to restore its native lustre, was not the work of a day, or the labor of a single age. The magnitude and difficulty of the enterprise necessarily required a long time for its accomplishment. Had the whole christian world seconded the exertions of the reformers, and with all the ardor of Luther and Calvin, engaged in stripping off the corruptions of christianity, and demolishing the strong holds behind which error had entrenched itself, still the reformation must have been a work of time. But when was the world, that is, the leaders of the world, ever known to be on the side of reform? "If we wait for improvement," says Dr Paley, "till church governors solicit, or ministers of state propose it, I will venture to pronounce that (without His interposition with whom nothing is impossible) we shall remain as we are till the renovation of all things."' pp. 11, 12.

We hope our readers will make themselves better acquainted with these pages than our limits allow us to make them. They will find much to repay them for the expense of time it will require.

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26. An Epitome of Geography, with an Atlas. By J. E. Worcester. Boston. Hilliard, Gray, Little, & Wilkins, 1826.

It would be difficult to collect within the same limits, so much exact, useful, and well chosen matter as is contained in this little volume and the accompanying Atlas. Mr Worcester's books have all been distinguished for accuracy and clearness. This is no less so than those which have preceded it. The most distinctive and important facts relating to each region, country, or state, are expressed in language which is at once simple and exact. The arrangement is clear, and the general facts and conclusions are collected in the end and in the tabular views, instead of the beginning of the volume. The maps, though on a small scale, are not so crowded with names as to be confused, and yet no names of any consequence are omitted. In many cases the situation of a place is indicated by a letter referring to the name in the volume. A great advantage which it possesses over many works on geography, is its being suited to the wants of inexperienced teachers. Every thing is arranged, we think, with great judgment, in the order in which it should be learnt. In consequence of this arrangement, a person very

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little acquainted with geography, and who has not read this book through, may teach it perfectly well. This is no small excellence in a book, and especially in one on this subject. We have frequently had occasion to observe and lament a mode of teaching geography, by which facts which ought to be learnt in connexion, are kept entirely distinct from each other, and consequently fail to make a deep or permanent impression. The mode we speak of, is, there is reason to fear, very common. It is this: To require the questions on the maps to be recited separately, and without any reference to the descriptions and miscellaneous observations in the volume; and at some time afterwards, or even worse, before, to cause the body of the volume to be learnt without any reference to the maps. This is not an entire loss of time; for, however badly so interesting a subject as geography may be taught, something will necessarily be learnt and retained. But it is as nearly a loss as can well be, and this the arrangement of questions in Mr Worcester's Epitome, completely guards against.

The facts to be collected in a small system of geography like this, are of course substantially the same for all authors. The arrangement and mode of presenting the subject to the mind alone can essentially differ. In these respects we have seen no book on the subject, so well adapted to the wants of teachers and learners as this Epitome.

One thing deserving great praise in this volume, is the care and general accuracy with which the right pronunciation of proper names is marked when those names first occur. This cannot be too highly approved, as there is nothing more frequent and more difficult to correct than wrong pronunciation, especially of proper names; and at the same time there is nothing short of false statements, so discreditable to an author or a teacher.

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27. A Sermon illustrating the human and official Inferiority and supreme Divinity of Christ. By Isaac Robinson, A. M. Pastor of the Church in Stoddard, N. H. Keene, N. H. 1826. 8vo. pp. 28.

28. Remarks on a Sermon published by the Rev. Isaac Robinson, A. M. Pastor of the Church in Stoddard, N. H. 'Illustrating the human and official Inferiority, and supreme Divinity of Christ.' By T. R. Sullivan, Pastor of the 'Keene Congregational Society.' Keene, N. H. 1826. 12mo. pp. 48.

These Remarks and the Sermon which called them forth, were not put into our hands till a considerable portion of our present

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sheet was in type. We have therefore had time only for a very hasty perusal of them, and our notice of them must necessarily be imperfect.

Mr Robinson's Sermon is a reiteration of the common arguments for the doctrine of the trinity. He quotes the spurious text of the three heavenly witnesses, and other disputed passages or renderings of scripture, without the least intimation to his hearers that there has ever been a question about them in the world. The very text from which he preaches, is a *vexed* one;—'Of whom, as concerning the flesh, Christ came, who is over all God blessed forever,—Amen.' He establishes, with equal firmness of conviction, the humanity and supreme divinity of our Saviour, and, with the sovereign cement of the doctrine of two natures, insures their consistency. 'Whatever else he [Christ] was, that he was man,' says the preacher, 'is as plain as that he ever existed.' For proof of this he refers to good, sound texts of scripture, and admits 'that if the bible affords evidence that Peter and Paul were men; it furnishes evidence *no less clear and convincing*, that Jesus of Nazareth was a man.' Downright 'Socinianism'! But stop, says Mr Robinson; and then comes a volley of texts such as I have mentioned. The words of St Paul declare expressly that Christ 'is over all God blessed forever,' he gravely tells us, though it would be an insult to suppose him ignorant that a good portion of the christian scholars in the world, maintain that *St Paul's* words declare no such thing. In the view of Mr Robinson, it is, therefore, wicked, nay, damnable,* not to believe that Christ is, at one and the same time, infinitely God's inferior and his omnipotent equal. It is a 'mystery' indeed; but then the world abounds in mysteries, and it is no wonder, we suppose, that a revelation intended for the world's reception, should so far adapt itself to the world's nature, as to have its mysteries too. But the differences between the mysteries there are in the operations of nature, and those Trinitarians say we must believe in or suffer, are, as usual, passed over in silence, and, we doubt not, many an honest hearer of Mr Robinson thought there was no difference at all, and left his church with admiration of the preacher's power, and with redoubled faith in the tissue of contradictions that were there so clearly stated, and so completely reconciled.

We have neither time nor disposition to follow our author

* 'If the view which has been now exhibited of the person of Christ be scriptural, a denial of it, must be a virtual denial of Christianity. It is not one of those theological speculations which we may either receive or reject, without forfeiting our claim to the character of Christians, or jeopardising our immortal interests.' Sermon, p. 26.

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through his proofs of the positions we have mentioned, or of others he maintains in his Sermon. Besides, the industry and acuteness of Mr Sullivan have prepared him work enough.

The Remarks consist principally of Unitarian interpretations of the several texts adduced by Mr Robinson in support of his doctrine, with occasional discussions on metaphysical grounds of the points at issue, and such expositions of Unitarian views as were called for by the occasion. Though the author modestly 'makes no claim to originality,' we think his pages often and strikingly manifest his right to the praise of it. Indeed there is in his performance so much that is valuable and able, that we cannot but regret his materials are not better digested, and the style and typographical execution of his work do not show more marks of care. Had these things been attended to, the Remarks would have been one of the best scriptural examinations of the subject to which they relate, which could be recommended for popular use. There are minute points of criticism, to be sure, on which we should not agree with Mr Sullivan, but on the whole we have read his pages with great satisfaction. On the different characters of the scriptural proofs of Trinitarians and Unitarians, he writes as follows.

'The fact that the texts above, and others, which Trinitarian writers rely upon, admit of various interpretations, not only shows that there is a deficiency of *plain* Trinitarian proof-texts, but also manifests a *general and characteristic difference* between the Unitarian and Trinitarian *modes of reasoning* from the scriptures. Unitarians produce plain Unitarian texts—such as "to us there is one God, the Father"—"this is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent:"—and adopt their plain and obvious meaning. Such texts, those on which they place their principal reliance, have never been *questioned:* with regard to them, there is no variation of Manuscripts, no opposition of versions, no charge nor pretence of alteration from the original, by interpolation or corruption either intentional or accidental. In opposition to these clear texts, *no* texts containing *in terms* the doctrines of the Trinity, the personality of the Spirit, and its equality with the Father and Son, and the unity of the three, ever have been, or can be produced. There *is* a text which says, "to us there is but *one* God, *the Father:*" There is *no one* which states that there is one God, the Father, Son, and Holy Spirit, and that these three are one God. This doctrine, in these terms, is a doctrine of *inference*. The Unitarian proof-texts agree with the general tenor of Scripture—the natural sense which it bears. The Trinitarian *inference* does not. In order to *make it accord with the plain sense of Scripture*, it is necessary to resort to the *supposition* of "the *union* of the *divine* and human natures in Christ," or to the *inference* of a "mystery" in "the nature of the Divine Unity." Does not this characteristic difference, between the two modes of reasoning in this controversy, afford a presumption in favor of the greater correctness of that faith, which maintains the *simple Unity of God?*' p. 45.

We wish we had room for the author's remarks on the Personality and Influences of the Holy Spirit, on the Double Na-

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ture of Christ, and others which are written with equal ability. But we must content ourselves for the present with thanking Mr Sullivan for the aid he has brought to our common cause, and recommending our readers to avail themselves of the light which his familiarity with the scriptures has enabled him to shed upon many a dark passage of their bibles.

Intelligence.

Unitarian Chapels in England, Wales, and Scotland. (Continued from p. 441.)

ENGLAND. LANCASHIRE, *continued.*

Mosley Street, Manchester. Built for the purpose of maintaining Unitarian worship. A Liturgy, accommodated to the doctrines of Unitarianism, is used in this place in the forenoon. Mr Hawkes, who died a few years since, was the first minister of this chapel. He was the author of two volumes of posthumous sermons, edited by Rev. W. Shepherd. He is succeeded by Mr Taylor, from York Academy.

Monton, near Eules. Orig. Trin. After the death of Mr Aldred in 1729, who was an intimate friend of Matthew Henry, Mr Chorley became minister at Monton. He is supposed to have adopted the Arian scheme. Mr Fermer followed Mr Chorley, and afterwards removed from this place about 1779. Mr R. Smethurst is the present minister. The endowments are about 80*l.* per annum and the congregation is small.

Oldham. The Unitarian chapel in this place was built a few years since, by the subscriptions of Unitarians. No minister has been settled here, but occasional supplies come to preach to a small number of people. The preacher and the whole of his congregation have been seen conducting their worship all in one pew.

Ormskirk. Orig. Trin.

Padiham, near Burnley. A chapel has been built here for the use of a congregation raised by the preaching of the Unitarian Methodists. It was opened for public worship in 1823.

Park Lane, near Wigan. This place was built by Trinitarians at the commencement of the last century. It continued Calvinistic until about the middle of the century, when it was served by Mr Kirkpatrick, and afterwards by Mr Braodbent, both of whom were Unitarians. Mr Thomas Smith, who had

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been preacher amongst the Wesleyan Methodists, removed from Stand to this place, about the year 1811. The endowments on this chapel are about 100*l.* a year. One of the tenants refuses to pay his rent, assigning as his reason, that the estate was not left for the benefit of Unitarians, but Trinitarian Dissenters.

Platt, near Manchester. The present chapel is built on the site of an old one, which was erected about the year 1700 for Mr Finch, an eminent Trinitarian divine, who had been ejected from two places. Mr John Whitaker succeeded Mr Finch in the ministry at this chapel. The ministers who have preached here since Mr Whitaker's death, are Messrs Haughton, Meanley, Checkley, and Whitelegg the present minister; most or all of whom have professed Unitarianism.

Prescott. This chapel is not of so early a date as some in this county, but is of Trinitarian origin. The present minister is Mr W. T. Proctor.

Preston. The present chapel was built about the year 1718, but it is probable there was a place for preaching in this town prior to the chapel now standing. Mr John Turner was minister at Walton and Preston, in 1714. He was succeeded by Mr Polkington, who continued to preach at both chapels. The endowment is about 60*l.* per annum, and arises partly from the rents of Walton Chapel, which is now converted into dwelling houses. W. M. Walker was for a short time minister at the chapel in Preston, but on account of his preaching Trinitarian doctrines, was required to resign his office. This he did, and his friends built for him the independent Chapel in Grimshaw Street. The Unitarian minister at Preston is partly supported by the bounty of Lady Hewley's trustees, partly by the rents of Walton Chapel, let as cottages, and partly by a small congregation.

Rawtonstall, in Rossindale. The trust deed of this chapel bears date May 17, 1760, and is very explicit in its requisition of Trinitarian belief from the minister. Mr John Ingham now occupies the place, and has been here above forty years. When he came hither, he professed to be of orthodox sentiments, so called, but about seven years since he acknowledged himself to be a Unitarian.

Risley, near Warrington. Orig. Trin.

Rivington. Mr. Samuel Newton was the person ejected from the episcopal chapel here; but consenting to read some of the prayers, was permitted to preach after Bartholomew day. Mr Walker, ejected from Newton Heath Chapel, succeeded him in ministering the gospel to this people. He is supposed to have been the first minister of the dissenting chapel at Rivington. When the conventicle act was in force, the good people at Riv-

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ington frequently assembled to worship God according to the dictates of their consciences in the open air, at a place called Winter Hill. Seats were cut out of the side of the hill, still visible, so as to form an amphitheatre, in the centre of which was a stone pulpit. Between eighty and ninety years ago, when Arian sentiments were introduced into this place, two of the congregation were so distressed, that they agreed to call a child of theirs, born at this time, Ichabod, because they considered the glory was departed. Some persons, now living, knew others, who in their youth had been publicly taught the Assembly's Catechism in the chapel.

Rochdale. Blackwater Street Chapel. Mr Robert Bath, vicar of this parish, united with the second classes of ministers who met at Bury, for the purpose of ordaining preachers, and managing the ecclesiastical affairs of this district. When ejected from the church, he continued to preach in a private house to crowded audiences of his old hearers till 1674. After his death, the people were occasionally visited by Mr Pendlebury, and different nonconformist ministers. Mr Joseph Dawson was minister here in 1706, and died in 1739. The present chapel was built during his ministry, so that there must have been a place of worship prior to this building. The founders of this edifice were many of them persons in humble life, and contributed manually as well as with their money, towards the present building. Mr Richard Scholfield was minister here a short time. He died in 1740. Mr Owen was his successor, who was a man possessing the talent of wit and sarcasm to a very great degree, by which he defended himself and his fellow dissenters from the attacks of the high church party of those days. His religious sentiments corresponded with the doctrines of Arians. ——— Hopkins, M. D. was probably the immediate successor of Mr Owen. Mr Hassall was minister at this place a few years, and was followed in 1779, by Mr Thomas Threlkeld, who was distinguished for the strength of his memory, and his acquaintance with the learned languages. He died here in 1806. Mr Marshall, and Mr Richard Ashley, now at Halifax, were here a few years. The present minister, Mr G. W. Elliott, came to Rochdale in 1815.

Rochdale. Unitarian Methodist Chapel. This place was built in 1813, and is supplied chiefly by local preachers.

Salford. A Unitarian place of worship was opened here Dec. 25, 1824. The congregation has been raised chiefly by the services of local preachers. Mr Beard, from Manchester College, York, has become the minister at this chapel.

Stand, near Manchester. Orig. Trin. The founders of the dissenting cause at this place were mostly, it is supposed, the

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old hearers of Mr Pyke, who was ejected in 1662 from Radcliffe church in this neighbourhood. Many of the nonconformist ministers, who resorted to Manchester as a place of refuge, it not being a corporation town, supplied the neighbouring villages as they had opportunity, and Stand enjoyed that privilege among the rest. Tradition affirms that the first preaching place here was a barn in Higher Lane. The congregation thus collected, chose Mr Robert Eaton for their first minister, and built a more convenient place of worship in 1695. The chapel was rebuilt on the site of the old one in 1818. A line of Mr Eaton's successors passed through the usual variation of opinions, through which free inquiry and the opening views of the age conducted them, until Mr Aubrey, by preaching Socinian doctrines, caused some of the people to withdraw and to build the Independent Chapel in Stand Lane in 1792. He removed to Gloucester in 1795. He was succeeded by Mr Thomas Smith, who removed to Park Lane in 1811. The present minister is Mr Arthur Dean from Manchester College, York. The chapel is endowed, but part of the endowments are of Unitarian origin. There is also an endowed school in the chapel yard, of which Mr Dean is the master.

Todmorden. A chapel was opened here in Whitsunday Week, 1824, in connexion with the Unitarian Methodists, and is principally supplied by the same lay preachers as Rochdale.

Toxteth Park, near Liverpool. This place may boast of as great antiquity of dissent from episcopacy as any in Lancashire. Some of the early provincial meetings of the Presbyterians are said to have been held here. The ministers preceding Mr Anderson, who now occupies the pulpit of the dissenting chapel here, and who has been nearly fifty years at this place, have all been reported Trinitarians. Mr Anderson came with a similar reputation, but in the course of his long life, has felt compelled to alter his sentiments. The congregation at present is small.

Tunley. See Wigan.

Walmsley, near Bolton. Mr Michael Briscoe of Trinity College, Dublin, was ejected from the chapel here under the establishment. The people, who founded the dissenting chapel at this place, were congregational in their views of church government. Mr Briscoe removed to Toxteth Park and died in 1685, aged 96. He was succeeded at Walmsley by Mr Thomas Key. When a Unitarian minister was introduced into the dissenting chapel at Walmsley, and had made a confession of his faith, it is said, that the neighbouring ministers who had assembled to assist at his ordination, withdrew and refused to take any part in the service.—The endowment belonging to this chapel is about £30 per ann. besides a house for the minister.

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Walton, near Preston. Orig. Trin. It is now converted into cottages, and the rents are paid to the minister at Preston. See Preston.

Warrington. Mr Robert Yates, an able *orthodox* divine, was ejected from the parish church of this town. In 1672, he took out a license and preached publicly to many of his former hearers. He died in 1678, and was succeeded by his son Mr Samuel Yates. Matthew Henry, when minister at Chester, frequently visited and preached at Warrington. Other Trinitarian ministers succeeded. About sixty years ago, a Mr Seddon was minister here, who was reputed to have been an Arian. He was followed by Dr Enfield, whose Socinian doctrines caused some of his hearers to leave him and build the Independent place of worship called Stepney Chapel. After Dr Enfield, Mr Benley of Cockey Moor, preached here about two years, and was succeeded by Mr Broadbent, who was minister of this place upwards of twenty years. Since his death, Mr Hutton was here a short time. Mr Dimmock is the present minister. The latter ministers have all preached Unitarian doctrines. The old place of worship was considerably smaller than the present chapel.

Wigan. This place and Tunley have been supplied alternately for near thirty years past by Mr Dinwiddie, a native of Scotland. Both places were built by Trinitarians.

The Unitarian Methodists had their origin amongst the followers of Mr Cooke, formerly a minister amongst the Wesleyan Methodists, but who was expelled from that connexion in the year 1806. His friends built for him an excellent chapel at Rochdale, which has since been sold to the Independents. After Mr Cooke's death, many of his hearers having embraced Unitarian Sentiments, formed themselves into a distinct society, retaining a part of the plans common to the Wesleyans, but differing very far from them in doctrines. A yearly meeting of the brethren is held at some appointed place, in imitation of the Methodist conference, at which a plan is drawn up appointing the preachers to their different stations for the ensuing year. They have several licensed rooms in Lancashire, mostly in the neighbourhood of Rochdale and Manchester, besides the chapels noticed in the above list, in which they have Sunday Schools and preaching. These lay preachers, besides some assistance received from Lady Hewley's trustees, are encouraged by the voluntary subscriptions of some of their wealthy friends in the county.

LEICESTERSHIRE.

Hinckley. Orig. Trin. The congregation small.
Leicester. Orig. Trin.

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Loughborough and Mount Sonell. Both originally Trinitarian, but now united under one minister.

LINCOLNSHIRE.

Boston. Built by the Unitarians.

Kerkstead. Orig. Trin. At present there is neither minister nor congregation. The property has been for some years under litigation. The endowment is large.

Lincoln. Orig. Trin.

MIDDLESEX.

Brentford. Orig. Trin.

Hackney. Built by the Unitarians. Rev. Robert Aspland is the present minister.

Hampstead. Orig. Trin. Endowed.

Newington Green. Orig. Trin.

LONDON.

Essex Street, Strand. Built for the late Rev. T. Lindsey, now occupied by Rev T. Belsham.

Jewin Street. This place was built about twenty years ago. The congregation removed from an old meetinghouse in the Old Jewry; it was originally Trinitarian.

Monkwell Street. Orig. Trin. The first minister was the Rev. T. Doolittle, ejected in 1662.

Somers Town. Built by the Unitarians.

South Place, Finsbury Square. Built by Unitarians. Minister, Rev. W. J. Fox.

Stamford Street, Blackfriars Road. Recently built by two congregations who before met in chapels erected for the orthodox. The proceeds of those chapels were applied towards the expense of the new building.

Worship Street. Built about 1780 by four General Baptist congregations.

York Street. Lately taken by Unitarians.

NORFOLK.

Diss. Built by the Unitarians.

Filby and Hapton. Both originally Trinitarian.

Lynn. Built by the Unitarians.

Norwich. Orig. Trin. Rebuilt in 1756, for Dr Taylor and his congregation.

Yarmouth. Orig. Trin. (*To be concluded in our next.*)

Unitarianism in New-York.—[An intelligent correspondent at New-York has, at our request, furnished the following interesting particulars of the history of Unitarianism in that city.]

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Some account of the dedication of a second Unitarian church in the city of New-York, cannot but be acceptable to the readers of the Examiner. But in order to make the importance of this event better understood, it may be well briefly to trace the history of Unitarianism in this city.

Only a few years have passed since the very name of Unitarian was scarcely known among us. The number of those who professed Unitarian sentiments, was limited to about half a dozen persons who had acquired these views in another quarter of our country. If the 'Socinian' was sometimes denounced from the pulpit, with a holy abhorrence, 'as denying the Lord that bought him—and making the blood of the atonement an unholy thing'—the 'Socinian' was as little thought of or known as an existing sect, as would have been the Pelagian or the Donatist. In short, nothing could exceed the ignorance and bigotry that commonly prevailed in regard to the character and doctrines of Unitarianism.

In the year 1819, a year which will form an epoch in the history of Unitarianism in America, the Rev. Mr Channing, on his journey to Baltimore to assist in the ordination of Mr Sparks, passed a Sunday in New-York, and preached to about thirty persons at the house where he lodged. A very large proportion of his hearers were orthodox, and his sermon was not doctrinal. It was a serious exposition of the dangers and temptations to which the dwellers in a large city are peculiarly exposed, and it left a favorable impression on the minds of his audience.—This was probably the first sermon delivered in New York by a Unitarian preacher, and may be considered as the germ of liberal views in this city.

Mr Channing was invited by a few friends to preach again on his return from Baltimore. In the expectation that a larger audience might be attracted, application was made to the Trustees of the Medical College for the use of their Hall. It was granted, but not without a spirited opposition on the part of some of the medical professors; and any subsequent application for the same purpose was prevented, by an intimation that it would probably prove unsuccessful, and would, at all events, be embarrassing to the personal friends of the applicants at the board.

This first public worship in this city of the *One God in one person*, was on the 16th May, 1819. The services were conducted by the Rev. Messrs Channing and Palfrey, and both morning and evening were attended by a crowded congregation of a highly respectable character. In the evening particularly, the hall was overflowing at a very early hour.

So great an interest appeared to have been excited in the

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public mind by the services of that day, that it was determined by the little band of Unitarians, to take measures to procure a suitable place for social religious worship. Their views, at first, did not extend beyond the means of availing themselves of those occasional opportunities for Unitarian worship, which circumstances might offer, and which, since the establishment of the church at Baltimore, might now be expected more frequently to occur. The Presbyterian clergy of New York, in their visits to Boston, were then, and in former times, in the practice of preaching in the pulpits of their heretical brethren; but since the controversy which had opened the eyes of the people to the real state of religious sentiments in the capital of New England, there was no reciprocation of this courtesy. The pulpits in New York were religiously shut to the 'Socinian,' and those who would hear Unitarian preaching in that city must provide a place of their own. The meeting convened to consult on measures for this object, consisted of but eight persons, all young men, but little known, and of little influence or property. They had something of that character of enterprise, however, which still distinguishes their father-land, and a zeal for truth no less commendable; and, nothing daunted by paucity of numbers or resources, they resolved to call another meeting forthwith by a public notice. The advertisement on this occasion has been preserved, as having an interest in the recollections of 'this day of small things,' and as exhibiting a degree of prudent caution which harmonizes with the spirit that influenced the whole proceeding. It was in these words; 'All persons friendly to the establishment of an Independent Church in this City, upon the principles illustrated in the exercises of the last Lord's day at the Hall of the Medical College in Barclay Street, are requested to meet at the dwelling house, No. —— on Thursday evening.'

This meeting called together fourteen persons; but 'not many rich, not many mighty were there.'—At this meeting a Committee was appointed to ascertain if any place suitable for public worship could be obtained, and if not, to report an estimate and plans for building one. In pursuance of these measures, a large room was hired in Broadway, at the corner of Reed Street; and here, from June, 1819, to January, 1821, with few intervals, religious services were performed by the ordained clergy of Boston and its vicinity. There were probably never heard in any place in the same period of time, so many sermons of equal excellence as were heard in this chapel. Yet few were permanently gathered to the congregation that worshipped there, and it perhaps would scarcely have held together much longer, but for the apparently bold resolution to build a church.

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We have neither time nor room to enter into the difficulties and trials encountered by the few who undertook the responsibility of this enterprise. If there were at first those who opposed what appeared to them so rash a measure, there are none who do not now hail its success. The corner stone of the church in Chamber Street was laid on the 29th of April, 1820, with appropriate religious services by the Rev. Henry Ware Jr., and was dedicated by the Rev. Edward Everett, on the 20th of January, 1821. If all the bright and glorious anticipations formed on that occasion, have not been fully realized, we yet trust, that in the great decisive day,

> 'It may before the world appear,
> 'That thousands were born to glory here.'

From the time this house was opened for religious worship, the society has been gradually increasing. Towards the close of the same year, they invited the Rev. William Ware to become their pastor, and he was ordained on the 18th of December, 1821. Both before and since that period, they have been rudely opposed, but never discomfited. They have resisted every attack with truly christian prudence and mildness, and gained strength and vigor with every attempt to overthrow them. They have held on 'the even tenor of their way,' commanding respect for their opinions, where they could not inspire confidence, and refuting in their lives the calumny and reproach, which bigotry and intolerance would have fastened upon them.

It was not till about four years after the consecration of the first church, that the want of another began to be felt. We are apt to consider the progress of truth slow; but it is nevertheless sure; and it has often found its way to the mind long before its effects became distinctly visible. If Unitarianism in New-York can boast of no great and sudden accessions to its numbers, it is the more secure of losing nothing of what it has gained. But who shall pretend to count the converts to its leading principles? It is well known that there are many who are restrained by various considerations, more or less laudable, from openly joining the ranks of a small minority. But we may seek and record its triumph elsewhere. It has effectually rebuked that violence which broke forth in wrath and denunciation, even at the altar of God. It has set inquiry on foot, and where it has not produced conviction, it has disarmed intolerance. The whole tone and temper of society here, has become softened by its influences, and few are now found bold enough to disturb its harmony.*

* The great changes which are taking place among the Quakers, may be partly referred to that introduction of Unitarianism into the city of New-York, which we have attempted to describe; but these changes are worthy of distinct consideration.

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In the Autumn of 1825, the corner stone of the Second Congregational Unitarian Church was laid in Mercer Street, at the corner of Prince Street, about a mile distant from the first church. The ceremonies were performed by the Rev. William Ware. This building was begun by a few members of the society in Chamber street, who have proceeded with great economy and order to its completion.*

This church was dedicated on Thursday, the 7th of December, the day appointed by the Executive of the State for a day of thanksgiving, and the anniversary occasion of laying the corner stone. At an early hour the house was thronged. The services were introduced by an original hymn from the pen of Bryant. The consecrating prayer was by the Rev. Wm. Ware; the concluding prayer by the Rev. Mr Walker of Charlestown; the sermon by the Rev. Dr Channing. All the services of the day were highly satisfactory. Of the sermon it is difficult to speak in measured terms of approbation. It has been pronounced the noblest production of the very pure and original mind which composed it, and was delivered with an effect which will never be forgotten by those who heard it. It occupied an hour and a quarter, and it was regretted that the failure of the preacher's strength, compelled him to omit some interesting topics of illustration.

It may be thought a too sanguine expectation, but it can hardly be doubted, by those who are best informed of the state of religious feeling in the city of New-York, that nothing is wanting but a preacher of talents and fervency to gather, almost immediately, a full congregation in the Second Unitarian Church. The few members of the first church, who will be drawn to the second by the greater convenience of local situation, will have their places soon occupied, while they will carry with them the order and system which they have learned in the regulation of the church they leave. They will serve to harmonize the two societies, which, it is hoped, will act with a combined impulse for

* It is 80 feet long and 63 feet wide, of the Doric order, with a receding portico or vestibule. Four large columns in front support a pediment, which, with the wings, is surmounted by a broad tower, extending the whole width of the front. The entablature is without blocks or triglyphs, the design having been taken in part from the Choragic monument of Thrasyllus at Athens. The walls and columns are of brick covered with cement in imitation of marble. The pedestals and steps are of granite. The interior is beautifully arranged; the principal floor containing one hundred and thirtytwo, and the gallery or organ loft, twentyfour pews. The pulpit is of a pedestal form, with a pedestal and balustrade on each side. The whole is correct in proportion, chaste and neat in design and execution.

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the common good and the advancement of the common cause of christian truth and christian righteousness.

Installation at Groton. Rev. Charles Robinson, late of Eastport, in Maine, was on the 1st of November, installed as the pastor of the first parish in Groton. The services were performed by Rev. Mr Field, of Weston, who offered the Introductory Prayer and read portions of the Scriptures; Rev. Mr Walker, of Charlestown, who preached the Sermon; Rev. Dr Kirkland, who made the Installing Prayer; Rev. Dr Thayer, of Lancaster, who gave the Charge; Rev. Mr Barrett, of Boston, who presented the Right Hand of Fellowship; Rev. Mr Ware, of Boston, who Addressed the Church and Society; and Rev. Mr Bascom, of Ashby, who offered the Concluding Prayer. Mr Walker's text was Isa. lxv. 5; 'Which say, Stand by thyself, come not near to me; for I am holier than thou.' The exclusive system, as he called it, was accordingly the subject of his sermon, and he spoke of its origin, traced its history, examined the grounds on which it is defended, noticed the pleas respecting fundamentals, conscience, concern for souls, &c, showed the injustice of the whole scheme, and remarked that its operation left us little cause to congratulate ourselves, that we have no civil penalties to incur in consequence of our religious belief. We are not sure we are exactly correct in this abstract; but we know that the sermon was marked with the usual characteristics of Mr Walker's discourses, clearness, directness, and power.

Congregational Society in Purchase Street. On the 8th of November, Mr George Ripley was ordained as the pastor of this church and society. The services were uncommonly solemn and impressive. Rev. Mr Young offered an Introductory Prayer, and read appropriate Selections from the Scriptures. Rev. Dr Kirkland preached a Sermon from 1 Thess. ii. 4; 'But as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.' After reconciling the apparent inconsistency between these words of St Paul and those he used to the Corinthians,—'I please all men in all things,'—by showing that what by his text is in terms excluded, is in fact only postponed, as if the Apostle had said, that in speaking, the teacher of the Gospel should have a supreme reference to pleasing God, and is only to please men when it may be done without displeasing Him,—the preacher spoke of the office and duties of a christian minister with reference to this rule. He described the character he ought to pos-

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sess, what he should speak, and how he should speak it. Such were the general divisions of the sermon. Each topic was unfolded and enforced with great power and felicity of expression. The Ordaining Prayer was next offered by Rev. Dr Lowell, a Charge given by Rev. Dr Ware, the Right Hand of Fellowship by Rev. Mr Gannett, of Boston, and a Concluding Prayer offered by Rev. Mr Ripley of Waltham. A church had been previously organized according to Congregational custom, and we are happy in being able to state that a respectable and constantly increasing congregation has been gathered by Mr Ripley's ministrations. The success of this establishment, has, we believe, exceeded the expectations of its original projectors.

Society for the Promotion of Christianity in India. On Sunday evening, November 12th, a meeting of the subscribers to a fund for the promotion of Christianity in India, was held at the Vestry in Berry Street. A committee, previously appointed to confer with the 'Society for obtaining Information respecting the State of Religion in India,' reported that a union of the subscribers to the fund with that society was practicable and expedient, and presented the draught of a Constitution for a new society to be formed by this union, which, with some modification, was adopted. The designation of the new Society stands at the head of this notice. By the Constitution, the yearly payment of two dollars constitutes any person a member; the third Thursday of November is appointed for the day of annual meetings, at which a President, Vice-President, Treasurer, Corresponding Secretary, Recording Secretary, and two Auditors are to be chosen and constituted an Executive Committee; the duties of these officers are defined; the Commitee are to have the disposal of all the Society's money, it being provided that no part of the sum already subscribed, nor any increase of that sum, by future donations, shall be sent out of the country, but by a vote of the Society. The Constitution, on due notice given to the members of any proposed alteration, may be changed at any time by a vote of two thirds. The officers for the ensuing year are—

Rev. Henry Ware, D. D. *President*—Hon. Peter O. Thatcher, *Vice-President*—Mr George A. Sampson, *Treasurer*—Rev. Joseph Tuckerman, D. D., *Corresponding Secretary*—Mr Joshua P. Blanchard, *Recording Secretary*—George Bond, Esq. and Robert Waterston, Esq., *Auditors*.

The objects of this Society we have often presented to the public. We know not how we can now better show their importance and the urgent call there is for the cooperation of Unitarians in effecting them, than by publishing the letter from

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Mr Adam to the Secretary of the American Unitarian Association, which has also appeared in the Christian Register.

Letter from Mr Adam, on Unitarianism in India. 'It was with sincere pleasure that I received your letter of the 25th Feb. last, by the Pagoda, together with the Tracts of the American Unitarian Association. The set for Rammohun Roy, has been delivered to him in your name; and he has been so much gratified by the perusal of the One Hundred Arguments for the Unitarian Faith, that he has caused an edition to be printed at his own press, for distribution in Calcutta.

'I congratulate you and myself on the formation of the Association, and from its labors I anticipate the happiest effects in the increased zeal and effectiveness of the denomination both at home and abroad. I trust the day is not far distant when we shall have a British Indian Unitarian Association, not only an association, *so named*—but, whether so named or not, one having direct relations with avowed and zealous supporters of Unitarianism at the three Presidencies of British India. O! what a wide door is open here for Unitarians if they would only enter and take possession! I tremble lest they bring on themselves the guilt of neglecting to communicate, according to their ability, the knowledge of the pure and unadulterated gospel of Christ to the numerous inhabitants of this vast continent. With the strictest adherence to truth, I can say, that the minds of many, both Europeans and Natives, are *prepared* to receive the doctrines of Unitarian Christianity; if they are not actually received and embraced, it will only be because means are not used for that purpose, and because those who are willing and anxious to use them, have them not to use. But it is not with reference to India alone, extensive and important as that field is, that we here might be useful in preparing the way of the gospel. Ceylon to the south, now wholly under a christian government, and having a numerous christian population, with a Native population freed from the shackles of cast—the Cape of Good Hope to the west, with a population growing in numbers and importance, amongst whom the seeds of Unitarianism have already been partially sown, although I fear they have not taken root—and New South Wales and Van Dieman's Land to the east, settlements rapidly growing in population, intelligence, and wealth, in commercial importance and in liberal institutions, all of these stretch out their hands to us and we to them. Constant opportunities of communication occur, and if a permanent Unitarian Mission could be established in Calcutta, from it the word of God might be made to sound forth to them all.'

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Ordination at Walpole. On the 15th of November, Mr J. P. B. Storer was ordained as pastor of the Congregational Church and Society in Walpole, from the care of which the age and infirmities of Rev. Mr Morey have obliged him to retire. Rev. Mr Dewey, of New-Bedford, offered an Introductory Prayer, and read portions of the Scriptures. A Sermon was delivered by Dr Nichols, of Portland, from 1 Cor. ii. 1, 2; 'And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him crucified.' We did not hear this sermon, which is universally said to have been an admirable one, and must therefore refer our readers to the Christian Register, for November 18th, in which will be found an abstract of it, which we regret we have not room to copy. The Ordaining Prayer was offered by Rev. Dr Harris, of Dorchester; the Charge given by Rev. Dr Lowell; the Right Hand of Fellowship, by Rev. Mr Huntoon, of Canton; and the Concluding Prayer by Rev. Mr White of Dedham. The orthodox, however, not willing to leave the work of this part of the vineyard to Unitarians alone, organised in the town a church of their own, we believe, at about the time of this ordination.

Church in Higginson Square, Salem. This building, erected on the very spot on which the first Congregational church in America was accustomed to assemble for the worship of God, was, on Thursday November 18th, dedicated to its purposes. The Introductory Prayer and Selections from the Scriptures were by Rev. Mr Brazer, of Salem. The Dedicatory Prayer was offered by Rev. Dr Prince, the senior, the Sermon delivered by Rev. Mr Upham, the junior pastor of the Society; and the Concluding Prayer offered by Rev. Dr Flint, of Salem. The text of the Sermon was, Ezra, v. 11. 'We are the servants of the God of heaven and earth, and build the house which was builded many years ago.' The house was dedicated, said Mr Upham, to the one God of heaven and of earth, the God of Abraham and of Israel, the God and Father of our Lord Jesus Christ; to the ends for which the christian revelation was given; to the memory and principles of our forefathers; and to the advancement of the reformation. Each of these topics, especially each of the two last, was enlarged upon, and offered the preacher frequent opportunities, of which he ably availed himself, to illustrate his subject from the history of the early days of New-England and of the reformation, the main principles of which were stated; principles to which we shall fail to be true, if we

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rest in the results to which the reformers came, instead of making the principles, which led them to those results, our guides to a still further reformation.

Massachusetts Peace Society. The anniversary meeting of this Society was held, as heretofore, on Christmas evening. After the usual reports were read in the Vestry, the Society listened in the Old South Church to an able address from the Hon. T. Fuller, of Cambridge, in which the objects of the association were stated and vindicated from the charge of being visionary or romantic.

South's Sermons. We are pleased to see Proposals issued at Cambridge, for publishing 'A Selection from the Discourses of Robert South, D. D.' We think a volume judiciously selected from the eleven which his discourses compose, would be one of the most valuable in our language. A large portion of them are embittered with unworthy political animosities, which in sermons are particularly revolting. But the purely ethical and practical parts of South's works are of the very highest order of excellence.

Sunday Evening Lectures. For the months of January, February, and March, two or more of the Unitarian Churches of Boston, are to be open on Sunday evenings for the purpose of giving a course of religious lectures. The services will be by Unitarian clergymen of Boston and its vicinity, and we trust they will be the means of much good.

Obituary.

To perpetuate the meritorious actions of public men, is not only a tribute due to their memory, but an act of justice to that public which they have faithfully served. Their actions, too, are usually of that imposing character which affords to the biographer an increased motive to record them. Yet when we reflect how few, in comparison, can ever have an opportunity to imitate their virtues, whilst from those which have been exhibited in private life, all may in some degree profit, we shall perhaps find a sufficient inducement to preserve a memorial of such as have exerted an influence, though less seen, not less happy, or less extensive in its effects; especially when that influence is the consequence of principles, immutable in their nature, and universal in their application.

Thomas Arnold, Esquire, who died at his country residence, near Providence, on the 8th of November last, in the 75th year of his age, was in our estimation an instance worthy of such notice. Possessing by nature, a powerful and discriminating mind, he avowed in early life his conviction of the truth of those fundamental principles, the freedom of the will, the

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rights of conscience and of civil and religious liberty. These were not with him subjects of mere speculation, or to be acted upon only when national or individual convenience may permit, but inviolable principles by which the actions of men should at all times be influenced.

With acquirements equal to those of most men, Mr Arnold was among the last to use them for display; and, at the commencement, as throughout his life, he manifested an almost fastidious disregard to all factitious honors. At the time for taking the first degree at the college of his native state, with several of the best scholars of his class, whilst he fulfilled every pecuniary obligation to the institution, he refused the usual Diploma, alleging as a reason, that he preferred to rest his reputation on his mental acquirements, and failing in this, he would never produce a written certificate of a good education.

He indulged his predilection for the study of the law, and successfully commenced practice a short time previous to the Revolution. But when the excitement of that period introduced a *test oath*, to be administered to all practitioners at the bar, he abandoned the profession, because he could not conscientiously take it. In perfect accordance with the just principles which never ceased to influence him, the oppressed Africans ever found in Mr Arnold, a faithful and able advocate; and whilst their rights and the abolition of the slave trade depended rather on the justice of the cause, than its popularity, he was for many years actively engaged in it, often laboring alone, or with but a few sincere coadjutors. But when the public feeling and the laws became such as to leave little for individuals to perfom, he was satisfied to leave to others the honor of appearing as its public supporters.

Mild and conciliatory in his feelings and manners, he was ever firm in the performance of his duty; and when engaged in what he believed a just cause, no threats or difficulties could intimidate him. A striking illustration of this occurred at the period of public excitement already alluded to, when Mr Arnold became the advocate of a few obscure farmers, in the settlement of whose accounts with a servant of the French government, the members of the General Assembly were attempting to interfere. He maintained the supremacy of the laws and the trial by jury; and, though threatened with imprisonment, dared to remind the sovereign body of the state, that they were usurping a power which did not belong to them, and refused to obey its mandates. But having firmly withstood this impassioned excitement, and addressed his remonstrances to the calm reflection and good sense of that body, he had the satisfaction to find himself referred to the proper tribunal, and to gain his cause.

Public stations to which the discrimination and respect of his fellow citizens would have called him, he invariably declined, though never disposed to undervalue their good opinion. For more than thirty years he was a merchant. But the same rules of conduct always governed him. He withstood, as far as he was able, every practice, which, though sanctioned by custom, was inconsistent with equity and justice; and with a few conscientious and honorable individuals, whilst yet they retained some influence in the religious society of which they were members, strenuously advocated and succeeded in obtaining a positive rule forbidding all, when under pecuniary embarrassment, to favor any of their creditors to the prejudice of others. For himself, when pressed by losses—and few men ever had more to encounter—instead of entering into more extended and doubtful adventures, in the hope of retrieving them, to the imminent hazard of the rights of those to whom he was indebted, a course too often pursued—Mr Arnold preferred to rely upon his own prudence and honorable exer-

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tions, and had the happiness to retain a decent competency, on which to retire with a quiet conscience, as he became advanced in life.

In charities, few men were more liberal. He rarely refused a demand on his time, his talents, or his purse, when required to assist the widow and orphan, or the helpless and uninformed. But of acts like these, it seems like sacrilege to speak, since he conscientiously observed the command, 'Let not thy left hand know what thy right hand doeth.'

The same principles of action, the same jealous care over the rights of the human mind, made him also the firm and judicious defender of religious liberty.

When he united himself to the denomination of Friends, he remained free from superstition, and was incapable of the exclusiveness of sectarian feelings. For a long course of years, as far as a mind like his could be permitted to influence their councils, he was continually exerting that influence in the sphere of his action Before the society became agitated by the present struggle for religious freedom, his patient spirit, his knowledge of human nature, and the remarkable adaptation of his efforts to the ignorance and prejudices of other minds, enabled him, in some degree, to stand firm against superstitious encroachment, and he was chiefly instrumental in obtaining what few amendments were made in their written laws.

His gentle influence had always for its object the advancement of the great principles of truth and justice, the liberation and expansion of the human intellect. And though little was effected by it at the time, it has outlived the hour in which it was put forth, and Mr Arnold may justly be called one of the Reformers of the age. Unfettered by creeds, and well qualified to disentangle and simplify doctrines, he was an advocate of Unitarian Christianity, and of the all-sufficiency of a conscientious walk in the presence of God.

As the right of private judgment in the society of Friends became more and more infringed, and oppression was variously shaped to bind the spirit which was struggling for the privileges given by God to man, he occasionally stood forth in calm and emphatic remonstrance. In discussions which betrayed a narrow minded, sectarian policy, the shrewdness of his well timed observations was remarkable, and his keen but tempered wit made its way to the very seat of tyranny;—a tyranny more the effect of ignorance and superstition than of guilt. But it was not often in his latter days, that he took any part in the contest. He rather stood, as a pillar of religious freedom, in silent dignity, in calm forbearance, and in a prophetic conviction that these things must be so 'until conscience is set free and truth established.'

Yet amidst this retirement, he was not an indifferent spectator of the changes which were taking place around him. Impressed with the conviction that no veil is so impenetrable as that woven by Bigotry and Superstition, and no chains more insidiously imposed, and more difficult to sever, than those with which *they* propose to bind the conscience, he was not without apprehensions, that, even in our happy country, from a supine confidence in our free institutions, the artful or ignorant upholders of the supremacy of human creeds and dogmas, might find themselves enabled so to lord it over the consciences of their brethren, as to introduce some modification of a union of church and state; a union which the experience of other nations has shown to be fatal to the genuine spirit of christianity in the one, and, to say the least, nearly as injurious to that of liberty in the other. Mr Arnold considered that we are safe from such designs, only whilst the en-

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lightened among us, with christian temper expose, and with christian firmness, resist them.

In his private and social character he was peculiarly interesting. The strength and cultivation of his mind and his ready sympathy with the feelings of others, made him the useful and familiar companion of young people, whilst his quick perception of the various forms of human infirmity, enabled him to point a moral while contributing to the general amusement. Without the formality of professed instruction, or even the appearance of advising, he exerted a most beneficial influence over their minds, and they own its power as they drop the tear of affection on his grave.

Mr Arnold was a most affectionate husband, an unchanging friend. So variously intellectual was his conversation, so quickly could his mind seize the several parts of a subject and form a mature judgment, so dear was his society, that as a companion he had scarcely his equal. In the endearing character of a father, we are well aware he cannot be portrayed. His peculiar adaptation of himself to his children, the interest he took in all their pursuits and in leading them to the developement of their own minds,—their own feelings of love and of reverence, uniting and producing the most delightful intimacy and filial confidence,—these, and more, are deeply felt in the hearts of his children, but can never be described.

Notwithstanding the subject of this memoir was such as he is here delineated, his cup of life was not without its infusions of bitterness. That which once bore the name of friendship and affection has too often, by the strange processes of evil, been converted into hostility and injustice. But however these things may have borne down his mortal frame, his spirit reposed in itself—and, with a peace and sereuity beyond the power of interruption, has returned to its Divine Original.

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The present number is the last of our third volume. We cannot allow it to be closed without expressing our thanks for the liberal patronage which has been given to our work the past year. It has far exceeded our expectations, and we shall proceed in our labors animated with the belief that they are neither unacceptable nor in vain. We are ready to confess, however, and we do it with joy, that our success is owing as much to the increased attention there is in the community to the cause it is our pride to advocate, as to the ability or entertainment exhibited in our pages.

But, although we have been favored beyond our hopes, the changes made at the commencement of this volume, forbade us to be sanguine, and we must still rely upon a continuance of past and an increase of future support to enable us to make our work what we wish it, or what it ought to be. It now barely supports itself as now conducted. With greater resources, it shall have a greater value to our patrons.

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